

School of Theology at Claremont



1001 1345318

THE REVIVAL
BY
W. M. WILKINSON



The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

790
15
861

Theology

THE REVIVAL

IN ITS

Physical, Psychological, and Religious Aspects.

BY

W. M. WILKINSON.

SECOND EDITION.

LONDON :

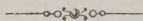
CHAPMAN & HALL, 193, PICCADILLY.

M.DCCC.LXI.

Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

Notice to Second Edition.



THE question of what a Revival is, and from what physical and psychological causes it proceeds, is still generally unknown, and perhaps, in its fulness, is destined much longer to remain so. It is useful, nevertheless, to disabuse the public of some of its preconceptions, by bringing together in this little volume other curious physical and psychological states, shewing some particulars strikingly in common with the Revivals and not hitherto observed. This, indeed, is the only value of the book, that it presents the Revivals in a new connexion, and one which has not been enough considered either by their opponents or their friends. It is an attempt to analyze them, as phenomena of the mind, apart from the religious views of the converts; and thus to conciliate both philosophy and religion, and to recognise in Revivals possibilities of the highest import for humanity, when they shall be better understood.

Chap I. - Introductory

- " II. - Revival Scenes in Ireland - 23
- " III. - The Commentary. 37
- " IV. - The Physical Movement, 48
- " V. - The Psychological Aspect, 87
- " VI. - What the Phenomena are not,
- " VII. - What the Phenomena are. 116
- " VIII. - The Preaching Lickers in Sweden. 17
- IX. - The Trifles of the Geniuses. 180
- X. - The Living Trifles. 213
- XI. - The old American Revival 21
- XII. - The Dynamics of Prayer 2
- XIII. - Conversion. 268
- XIV. - Inspiration & Expiration. 270
- XV. - Conclusion. 286

THE REVIVAL

CONSIDERED IN ITS

Physical, Psychological, and Religious Aspects.

CHAPTER I.

INTRODUCTION.

“Why dost thou wonder, oh man, at the height of the stars, or the depth of the sea? Enter into thine own soul, and wonder there.”—ISIDOR.

THE striking forms taken by the Revival in Ulster have attracted so largely the attention of the public, that one main difficulty to a serious consideration of the subject has been overcome. All classes are satisfied, however various their modes of accounting for the revival movement, that they are in the presence of a great fact. Whether it be true, as so many think, that it is due to the direct working of the Holy Spirit, or as many others think, that it is the direct working of the Devil to lead souls astray, or as the Materialists think, that it is simply a reproduction, in a somewhat new form, of a physical disease, its facts are acknowledged after the keenest scrutiny, and are testified by thousands of intelligent witnesses.

This is a great point gained, for there have been many movements, which did not receive such acknowledgment through the older days, of spiritual forces, not entirely similar in all their points of interest, but bearing a strong analogy with the now revival, and by the light of which, the true nature of what we are now inquiring into can be better discussed, and more broadly enquired into. Indeed from a review of those older movements, one is inclined to think that probably the newest thing about the present revival is the temper of the time upon which it has fallen, which has given so large an audience of attentive listeners, and so many intelligent and enquiring Christian men, who, admitting its facts, want to know in what they originate, and how they are to be accounted for.

This is the large enquiry, then, which is before us. Are these the days spoken of through the prophet Joel, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my Spirit?" Or is the whole a snare of the Satan, against which we should raise the warning voice, and hold up the strong arm to repress it? Or shall we invoke the aid of medicine and drugs to restore that healthy condition of the body, the want of which alone permits the continuance of the phenomena which are brought so strikingly before us?

Human nature is always engaged in reproducing

itself, and it is not new that such a question should be so broad and be viewed from such different points, nor that as a consequence such different conclusions should be formed upon it. Neither is it necessary for us to attribute improper motives to any one of the several disputants. Our experience rather leads us to give all men who treat of such subjects the credit of believing that they are doing some good for humanity in promulgating their views, and truly our speaking so freely the little that is in us, is, in our low state of knowledge, the only way in which truth can be finally eliminated. We should have, therefore, no quarrel with them, but rather treat such an enquiry, the issue of which so deeply concerns the soul, in a candid and a kindly way. It is high time, in the face of such deep upheavings of the inner man, and of our little knowledge of our constitution and the mode in which the soul works within us, to consider ourselves as little children, rather than as masters of its science. We shall not, by so doing, be less likely to approach to the truth, and to the knowledge we are seeking.

It may help us to this frame of mind, whatever conclusion we may ultimately arrive at as to the character of this movement, to remember that there was once, at all events, a real awakening or revival of men's souls, and that men who, we now know, were "filled with the Holy Ghost and spake with other tongues as the Spirit gave them utterance," were told that they were "full of new wine."

It may be also that we shall find, as we travel on

together, that there may be a modification possible of each of the three so diverse opinions, which may be, in some degree, reconciled and united, in a single truth, and thus become a living centre of this wide circumference. The prepossessions of the mind of observers greatly deflects the light of facts, and a close view does not always give us the broadest truth or prepare us for the best deductions. So we propose to view the revival both near and from a distance, to take our facts from friends and foes, to extend our researches amongst other revivals and manifestations of spiritual forces, above all to accept all proved facts from whatever source they may come to us, and whether or not they may favour theories of this or bye-gone days, and then willingly to abide the result, whatever it may be. If we do this fairly, however limited our own views and conclusions from our observations, we shall hope to quarrel with no reader, and even to do some small service to the cause of truth in analyzing these marvellous phenomena.

Now, how stands the case? Foremost to us is the great fact of the Revival itself with all its incidents—a fact sufficiently large for us all to see and wonder at, whether we belong to churches, to scepticism, or to medicine. There it stands, and will not be put down or gainsaid. It is by its very existence as a fact, now and for all time a part of humanity, and is to be treated by the body physician and the soul physician as best they may. For us it will be better to hear the opinions of them both, and form our own conclusion.

It has not come to us from those parts of Ireland whence we should have been less willing to receive it—from the parts where the true Irishman is the easiest to be found, and where a grave difference on religious belief and practice would have caused us to identify it with a system which does not win our credence. No, it comes from Protestant, Presbyterian, hard, common sense, Scotch Ulster—the very marrow and fatness of the land, and from the midst of Protestant divines and ministers of all denominations. With few exceptions it is confined to the members of Protestant beliefs, or, at all events, it has not affected largely the members of the Romish Church, a fact which the Romish priesthood gladly acknowledge, and endeavour to perpetuate by keeping their flocks from falling under its influence. Even, it is said, “they distribute charms and talismans to preserve their people from taking the fever.”

Before it appeared in Ireland, it had taken deep root in South Wales, first, we believe, in the neighbourhood of Aberystwith, and with all or many of the more silent but wonderful characteristics so largely developed in Ulster, and then it suddenly appeared in Aberdeen, permeating every class of society there, though not attracting the public gaze and wonderment in anything like the degree which it has now done in the sister country. Next its wave is found in Ireland, at first small and little noticed; but soon as it is seen, and its holy character acknowledged, it deepens into a strong Atlantic roll, carrying before it all who come within its power.

No longer can its great facts be concealed, for its incidents arrest our attention with a fascination not to be resisted. Had its effects upon men's souls been produced in the more ordinary and silent ways in which they are influenced to good or to evil, little, it may be, would have been said of it. As one witness observes, had it been merely that one half of Coleraine had been silently converted to Christ, the other half would most probably have either denied the fact, or would have thought nothing of it. But what are these terrible convulsions, these screams from strong men that you may hear at half a mile distance, these swoons and fallings, and bitter tears drawn from hardest hearts "as water poured over the head?" What means it that men are struck down in the fields, in "their own homes," as if killed instantly by a gunshot—they fall with a deep groan, some with a wild cry of horror, others at the loom, and others in their beds; girls by twenty at a time, while working at the mills, all seized "with physical convulsions, struggling violently, and wildly tossing about their arms?" What is this disturbance of public worship—old and young falling off their seats with screams and shrieks "from both males and females, so great that the person offering up prayer had to cease and give out a psalm to allay the excitement?" How is it that some, after hours of prostration, are found, on partial recovery, to have become deaf, or dumb, or blind? "Some of them waste away to a shadow, some of them are speechless for as long as twelve hours. I have seen some of

them that would have dashed out their own brains, my own servant for instance."

We do not quite understand at once the treatment of such cases as these; perhaps, as some say, they are nothing but the old hysteria after all, or the effects of imagination, worked up by those most knowing in the matter. And so we read, "At first great physical prostration followed, and, in some instances, *medical relief was procured for the body*, when it should have been the work of ministers and others to pour the balm of consolation on a wounded spirit. There have been cases in which *a tumbler of cold water was the remedy* resorted to, instead of endeavouring to bring the person under conviction to rely on the promises of the Gospel." Certainly the medical theory is not well spoken of, as to its results, to begin with; but, it may be, it was not long enough persisted in, or that it had not made, at that time, a very accurate diagnosis, and applied the wrong medicaments. However that may be, it still holds out for its theory, which we will more fully enter upon in its proper place, and extract all the truth we can from it, for certainly there are physical features which require our deep consideration and understanding of them, so far as it may be given us to see their origin.

At all events, here begins one great line of divergence. Sober-minded, orthodox, middle-aged Christians do not understand being led to heaven through such an unpleasant quagmire as this, and they know that hysteria is not religion, as well as that religion

is not hysteria. Indeed, as to these physical effects, accepted as they must be as no mean part of the great fact, though viewed askance by most even of those who have taken the warmest part in the revival scenes, one learned writer has a very strong opinion, which it is only right we should see in his own words. He tells us that "the difficulty which occurs to the mind in reading such cases is, how to reconcile the idea that the men who report them as so evidently spiritual and divinely wrought, are endowed with common sense and honesty. Do they believe that the Spirit of God seizes upon young women and throws them into such a condition of excitement and temporary insanity that they are no longer capable of preserving that modesty of demeanour which is the highest ornament of their sex? Will the Great Father of all, who knows their infirmities, so expose them before crowds of gaping wonder-seekers, and leave them in frenzy to struggle with three or four strange men? Let the man who values the peace of his home and the purity of his daughters, just imagine he sees the darlings of his heart thus exposed and thus restrained, and I doubt not what will be the conclusion." In another place, with the same views, he says, "But how does the Church account for the numerous cases of fraud and debauchery? One of the saddest aspects of this modern revivalism is that presented by those who apologise for its excesses, and who endeavour to palliate and account for its absurdities. They cannot be denied, and there is an insanity of conduct which cannot be covered with a veil.

These, I maintain, are very properly seized upon, and brought forward as affording proof that *the excitement is neither divine in its origin nor moral in its results*; for if a tree shall be known by its fruits, then these must be taken as specimens by which the whole can be honestly judged. Exception is taken to this course as unfair, and it is urged that our conclusions are to be deduced from precisely the opposite class of results, or, at least, from all taken together. This latter course is sound enough, if, at starting, it be assumed as certain that the whole proceeding is human in its origin and course, for, in that case, we should expect a mixture of good and evil; but if it be assumed that "the work is of God," *then we cannot admit the existence of any evil portion, and, as yet, I know not who will venture upon charging such extravagances as occur in Ulster unto Him.*"*

So that the physical excitement and the question of unmixed good are, according to these opinions, made to be the turning point of the whole question, and the sudden conviction of sin, which is supposed to be its origin, and, at all events, is its accompaniment, has to bear the brunt of the analytical judgment which he passes upon the movement. If the work were of God, there would not be these contortions, for they are evil, and in God's work there can be no mixture. That is his view of it; but so barely stated, it does not, of course, satisfy those who are, to some extent, willing, because they cannot help it, to take the physical manifestations for the good which

* Dr. Perfitt on Revivalism. Pattie, Paternoster Row.

they find, not less in their results than in the more silent, though not less efficacious, "awakenings" amongst vast masses of the people. The views, however, are not so utterly irreconcilable as they at first seem, nor is it wholly hopeless that such an earnest writer might reconsider his opinions, if it could be shown that there is a balance in favour of good over the evil, and that it does not necessarily follow that God's working can always be exhibited in its pure and glorious effulgence, through the depraved sinuities of human souls and bodies. Here, again, if there be an error in the views of this objector, it will probably be found to be because he has not taken a sufficiently extended view of the facts under observation, and that when he has to apply his theory, it is not large enough to embrace the whole facts of the case, and his views of the unmixed working of the Holy Spirit may also be an error. Of a different temperament to the other investigators and observers, he has not seen the same facts in the same light, and it may be taken as an axiom that, under such circumstances, no two persons are likely to arrive at the same conclusions. In every inquiry which is not susceptible of absolute demonstration, it is only two persons of precisely the same organization, the same hopes, and the same appreciation and powers of perception, who would be likely to arrive at the same theory of what they had seen. Unfortunately, or fortunately, for such a result, the subject now under investigation is not susceptible of demonstration, for it deals not only with the human body, but with the

human soul and spirit, which, together, are a universe, and are not to be read by mathematics.

But this is not the most difficult class of facts to deal with, for even the physical movements can be tolerated by many who do not much love them, and, what is strange to us, those who have experienced them have the best liking for them. It is a striking fact, and, were we prepared to receive the evidence of these stricken devotees, it would go far to settle the point; but we are not yet prepared for this. Nay, we are told that in the districts where there have occurred the greatest number of "cases," those who have experienced the soul movement in a more silent way are not quite satisfied that they have not been stricken down, whilst, again, those who have been stricken, loudly praise God as they see the new converts "carried past in their carts."

What, however, are we to think of the further class of cases, the most wonderful of all, though in another way, for in variety of manifestation, the awakening is most prolific, and has differences only equalled in number by the idiosyncracies of the human soul? We refer now to that class of phenomena, of which there are so many instances, in which the convicts and converts have fallen into swoons and trances, and into those peculiar states of the organism in which they have seen and described visions of angels and devils—of heaven and of hell—and which were so common, "that almost every girl now struck in Belfast has visions, and would be greatly disappointed if she had not, would think it only half done,

and would probably pray to be struck again." "Some are in the habit of predicting of others that they will be struck dumb, and they also make intimations when silent, by signs, sometimes general, and sometimes addressed to particular individuals, which they allege are communicated from heaven. Some few of these predictions have not been fulfilled, but generally *the events accurately correspond with the predictions.* There are also very many and astonishing combinations of statements and events which, some years ago, and in other circumstances, would have been called clairvoyance by those who believed that there was such a mode of obtaining knowledge." Others, again, who could not read a word in their ordinary state, had a faculty or power, when in this wondrous state, of perceiving in letters of light, and reading whole pages from the Bible; others, of seeing things and persons at distances beyond the ken of natural eyes; another, we are told, utterly "unable to read," turned over the pages of a Testament, "her face being all the while turned upward, and her eyes perfectly closed. In this attitude she turned over the pages as if in search of some particular passage of Scripture, and, having succeeded, she deliberately commenced with the first line of the fourteenth chapter of the Gospel according to St. John, and slowly, as if in reading time, she traced with the point of her finger, but without sight of an eye or motion of the lip, every word of that chapter, ending precisely with the concluding line. She then, to the astonishment of all present, deliberately marked that portion of the Gospel

record, by folding in the leaf in such a manner that its point precisely corresponded with the commencement of the chapter. She then apparently renewed her search for other passages elsewhere in the Testament. In this way she fixed upon twenty-three portions of the sacred volume, running her finger slowly along the selected lines, which were sometimes comprised within a single sentence, and in other places extended to two or three verses. In every case she deliberately marked each passage by carefully turning down, folding, or rolling in, the upper corner of the leaf in such a manner that it invariably pointed to the figures denoting the verse or verses which she had apparently studied. This solemn scene lasted for a period of about five hours, and its effect upon the awestricken by standers, Mary being well known to every one of them, may be readily conceived." Of another man, it is said, "He had seen a ladder set up on earth, which reached to Heaven, and three figures were going up it when they all fell the one on the top of the other." A good woman was in deep spiritual distress, "and a figure came to her relief, but it was, unfortunately, a very lovely female, far too like the Virgin to comport with the ideas of a Protestant." Nor are these cases few and far between. As we have just seen, all the physical converts, up to a certain time, looked and longed for them; and, as to their numbers, it is said, "Some have stated the proportion at one-tenth, as compared with conversions calm and silent, and some

have estimated them as *nearly one-fourth of the whole number.*"

Now how it has come about we know not, by what particular line of argument or deduction we cannot say, but these phenomenal aspects of the Revival have brought down upon it its bitterest opponents, and in view of them, the whole movement, silent, physical and miraculous, has been characterized by some religious critics as the direct work of Satan, and by the more sceptical learned as a work of imposture and deception, or as the product of a diseased, excited imagination. Here, again, it is to be noted, that at first there are not so many words used against the calm and quiet part of the awakening; but when it came to pass that its handmaids were hysteria and visions, no words are strong enough for its condemnation.

It is only right for us to hear what is now said of what in its earlier phases certainly was not thought to be diabolical, and may, after all, be found to be rather different from what its earnest critic objects to it.

"Were the public to ask itself the question, what is meant by Religious Revivals, it would be greatly perplexed to return an answer. Revivals of what? Of the monstrous absurdities and impious jargon with which the Anabaptists and other fanatical sects of the sixteenth and seventeenth centuries stunned and bewildered Europe? Whoever has the interest of religion at heart, will certainly exert his utmost influence to *arrest the progress of those disgraceful exhi-*

bitions which are invading one part of the empire after another, rendering women forgetful of the modesty which belongs to their sex, and men of the reason for which they ought to be distinguished. True piety is not an affair of sentiment, still less of sensation.

“ Superstition loves, above all things, to mark its track over the earth with slaughter. Corpses and human bones are its insignia. Death is its cherished ally. It howls and weeps in a frenzy of delight when it is able to consign tens of thousands of men, women, and children to a premature grave.

“ When the hideous reciprocal massacres of Protestants by the Papists, and of Papists by the Protestants, had continued for about a century in France, a reaction took place, and the public mind was precipitated into infidelity. As this change was synchronistic with high intellectual development, the inference was drawn that enlightenment and scepticism must necessarily go together.

“ The great Puritanical movement of Elizabeth and James’s reign, and which extended far on into the Commonwealth—the grandest and most stupendous display of rigid Christian principles ever beheld in the world—nevertheless degenerated, at different times, and in various places, into ridiculous superstition and fanaticism. This was the rock upon which the republican principle in England was shipwrecked. *It soared too far above the wholesome atmosphere of humanity*, demanding the exercise of a virtue incompatible with the mixed condition of social life,

and above all irreconcilable with monarchical institutions, *which necessitate and depend upon a large amount of vice and frailty in the people.*

“This was strikingly illustrated by the events of the Restoration. Scepticism and debauchery came in with the restored king like a flood, overspreading the whole land, debasing statesmen, corrupting matrons, and enforcing throughout the whole social system a disbelief in the reality of virtue. It has taken us nearly two hundred years to recover, even in a slight degree, from the infection of Stuart libertinism, and the infidelity by which it was accompanied. But we are recovering, though slowly. The present age is as far superior to the preceding as that was to the one which went before. But if *these disreputable extravagances called Revivals* are suffered to develop themselves unchecked, they will spread so far, and rouse so strong a feeling of hostility, that we may reckon with the utmost confidence on a protracted reaction in favour of unbelief.

“All preachers of outrageous demonstration address themselves to the lowest faculties of the mind, and frequently abandoning the mind altogether, confine themselves to attempts to make an impression on the physical sensibility. *What is called mesmerism is at the root of all these revivals.* By an artful playing upon the nerves, women of diseased frames, and men bordering upon insanity, are excited to frenzy. In fact, they are acted upon as they would be by strong doses of alcohol; and while the stimulant is in operation, they are put entirely beside

themselves. Hence the foamings at the mouth, the contortions of the limbs, the rolling of the eyes, and the falling in a complete state of coma to the ground.

“*In our opinion, the civil magistrate should be empowered, not to forbid the meetings of the Revivalists, but by a rigid enforcement of police regulation, to prevent those vicious enormities into which they will otherwise degenerate.* Our civilisation stands in the way of their gratifying their passions by shedding blood, or else assassination and massacre might invade the country hand in hand with bigotry. In these days a different result may be expected, less terrible, perhaps, in external features, but infinitely more debasing. Wherever sensations have been mistaken for religion, it is impossible to foresee where their effects will terminate. But at various epochs in the history of the Church wild sectaries have shown themselves, allying religious professions with the most audacious impiety and immorality of conduct. The Adamites grazed the fields in the absolute state of nature, and in other respects imitated four-footed animals. In Egypt, in Syria, in Greece, in Italy, but especially in the burning atmosphere of Northern Africa, superstition pushed its orgies to the utmost, subverting the very foundations of civil society.

“To humiliate our philosophy, and abate the pride we have long taken in our civilisation, *the Revivalists have sprung forth among us*, setting on foot the most absurd and monstrous extravagances, and endeavouring to palm them off upon the world for so many evidences of piety. But when a man or woman is

intoxicated, it is immaterial by what fluid, and whether it is introduced into the system through the mouth or the ears.

“The terrors of hell, used unsparingly by a foaming preacher, can hardly fail to strike down some, at least, of his sensitive congregation, conscious of their vileness, and expecting, through the grossness of their ignorance, some visible and material chastisement. They huddle together like cattle, they press against each other, animal heat is generated and communicated, until the brain reels beneath the influence of the lowest emotions of our nature. And this in the nineteenth century is called a religious Revival, whereas it is in truth only a revival of the Isiac mysteries, of the festivals of the Bona Dea, and the orgiastic extravagances of the Bacchanals.

“With these abominations the existing revivals must be reckoned. At present they are only passing through the phases of folly and absurdity—they will presently, if left untouched, enter upon those of sensuality and licentiousness. It behoves society, therefore, to put a stop to them in time.”

This is a fair sample of what is said on one side, of a soul movement, respecting which another writer, taking a different view of it, says—“*The day of Pentecost*, marked as was its manifestation of spiritual life, and wide spread as was its result, *would seem to have been but the faint type of this extraordinary outpouring of the Spirit*. That revival of religion counted its thousands of converts to Christ—this its tens of thousands.”

The extent of these vast differences, far from being a matter for regret in the early days of an enquiry into so deep a subject, is really only a proof of the universal interest awakened in it amongst all classes, and it is a significant fact in its history and development, that no important class of thought in this country has not already in some degree pronounced upon it. The secular press, the religious journals of all persuasions, those which deal in physiology, have all, in their several vocations, had their theories to uphold, and have added their several mites to the treasury of knowledge. Even the "Lancet" has favoured us with its opinion that the whole is based in "rascality," and recommends that those who say they are the recipients of the Holy Spirit should be put under the pump; and the "Atlas," which supports the world on its shoulders, and calls itself "a liberal and family paper," prescribes a few months at the treadmill for the ill-favoured preachers whom it saw in Ulster in the market places, warning their flocks to flee from the wrath to come.

How vast, how various is the human soul! Well may we, in the presence of such wondrous differences of the powers of sight and observation, soliloquize with Augustine, "Oh thou sun that illumineest both heaven and earth! Woe be unto those eyes which do not behold thee. Woe be unto those blind eyes which cannot behold thee. Woe be unto those which turn away their eyes that they will not behold thee. Woe be unto those that turn away their eyes that they may behold vanity."

Are not the powers of the soul which permit and engender these so opposite beliefs, themselves phenomena as wonderful as any revealed to man? Together they form the total of humanity, and individually they are so many facts of the illimitable creation of God. How do they not refract and decompose the pure light which is ever striving to enter into our souls, and in its passage through us they convert the divine into the human, or into forms more adequately represented by lower animal types. And yet each man lives by the light that is in him, and helps, by his individuality, to make up the grand family of the universe. Let us listen then with what patience and charity are in us, to these best thoughts of each, poor and distorted though they may be, for their summing up is the man of to-day, and they are the knowledge of the time. Absolute truth, high in its glory, and unapproachable, because infinite, in its brightness, is what we need, and therefore we have an eternity, for the enlargement of our souls that we may be able to take, ever and ever our larger portion of it.

“In our bodily organism is one of the most cogent proofs of the Supreme good will towards us. By His own act He has insphered us within a force, the body, which not only resists many other forces, and preserves its own integrity, but, what is of much greater importance, modifies our reception of knowledge from without, and blunts the acuteness of our action within, to such an extent that truth does not come to us with a fatal shock, but gradually and

softened, until we are able to bear it. Viewed as a counter-active force, the body is thus one of the highest proofs of God's benignity, since left in our present state of spiritual infancy without it, no lidless eyeball beneath a noonday sun would be more agonized. It is as much cause for thanksgiving as for aspiration to something clearer that we now see through a glass darkly. Let us not repine, for there is reason for these opaque and tinged panes—*a sun as consuming as he is wondrously glorious is shining just outside our souls.*" — *from an Address by Dr. Sander*

Let our purpose then be, whether we succeed in it or not, to take as broad a grasp as we can not only of the present Revival, but of all kindred facts, and let us enquire into the three-fold condition of ourselves, and endeavour to apply the facts which we may gather to our composite nature—to our *physical* or outer man, to our *psychical* or soul man, considered as the vehicle or medium of our animal life whilst in the world, and lastly to the *spiritual* or inmost man within us, by and through which we are more immediately connected with our Maker, are capable of receiving religious impressions, and wherein consists our difference from the beasts that perish, which have only the two former manifestations of life. In proportion only as we shall succeed in thus applying our facts, can we hope in any degree to reconcile the widely opposing theories at present expressed; and if there be not light to be got in this direction, then we must wait till some man of deeper insight shall be enabled to gaze with more steadiness

+ "The human body" by Dr. Sander

into his soul, and see the things that are hidden there.

Some leading questions arising out of such an enquiry will also have to be discussed. In what way do these several parts of man act and re-act upon each other—as, for instance, what is the action of the animated body inwards upon the Spirit, and the action of the Spirit outwards upon the animal life, and what their mutual reaction one upon the other? What is the nature of man's spirit as concerns its innate forces and their manifestations on the body, and is it a real power? How does it acquire and communicate its knowledge to the outer man, and to what extent is it capable of transmitting a perfect and true inspiration through the body? Is prayer a true spiritual force of the inmost man in as large and exact a sense as physical dynamics? How does prayer operate in enabling the Holy Spirit to act upon us, and do we ever receive unmixed truth through its holy influence?

We may not hope to settle questions such as these, the very deepest of our souls, but we may give them in all humility our attention, and note for our present purposes any light thrown upon them by the facts now and of old exhibited in the strong exertations of mankind.

CHAPTER II.

REVIVAL SCENES IN IRELAND.

“Oh sweet Jesu, I knew not that thy kisses were so sweet, nor thy society so delectable, nor thy attraction so virtuous, for when I love thee, I am clean; when I touch thee, I am chaste; when I receive thee, I am a virgin. Oh most sweet Jesu, thy embraces defile not, but cleanse; thy attraction polluteth not, but sanctifieth. Oh Jesu, the fountain of universal sweetness, pardon me that I believed so late that so much sweetness is in thy embraces.”—BONAVENTURA.

THUS gurgled out a soul long years ago, when it had been newly awakened, and had found a new sensation within it of the very life. It is not quite a new story we are telling, for humanity is very old, and has had its needs very deeply felt and expressed in tears and groans, with more or less of answer. The soul, not less than the body, has been travailing in birth as a woman with child, and praying to be delivered. Does it then get its deliverance, and how and from what?

Were not his words more eloquent and refined than we see to day, Bonaventura might have been a mill-girl, or an old Waterloo campaigner in Ulster, so similar is the state which finds utterance through him, to that of those affected by the present Revival.

Let us go through a few of the accounts given of the present awakening, as it is called, just enough to enable us to have its main facts before us, and reserving, as far as they can be separated, the physical and mental manifestations for other chapters. We shall find that the Revival in its commencement was a quiet and a silent work in its operations, and that it was only after it had made considerable progress that, perhaps, under the incidence of other laws it was attended by the questioned physical and psychical phenomena.

Mr. William Arthur, A.M.,* in his tracts on the Revival, gives a quiet and well-considered statement, which we may take advantage of, condensing it as much as possible, though still giving the substance of his narrative.

After speaking of the colonies of Protestants from England and Scotland who peopled Ulster, and whose descendants form now its main population, he says:—

“The people are notoriously cool, practical, money-making, strong-willed, and fond of disputation. Their intellects have been exercised by a fourfold controversy,—that between Protestants and Rome, that between Orthodox Christians and Unitarians, that between Presbyterianism and Prelacy, and that between Calvinism and Arminianism. These questions have been carried into every hamlet, in almost perpetual discussions, often conducted with heat, but generally also with great acumen. They are a population with whom the favourite preachers have been the great reasoners.

* Hamilton, Adams, and Co., Paternoster Row.

“As a natural consequence, none of the popular religious delusions which have arisen and disappeared, took any effect in Ulster. There, fanatics would find themselves confronted by a people accustomed to hear the deepest points of theology treated with elaborate and logical argument. Accordingly, Southcotism, Mormonism, or such movements, appealed to them in vain. Even true and sound Christian doctrine could hardly find favour if coupled with excitement. As a natural consequence, spiritual life was as low as intellectual religionism was clear. Crime, which calls down the hand of the law, was rare as compared with the Romish parts of the country. The murders which so often made the name of Ireland frightful, were committed on other fields. But many forms of vice were very prevalent. *Drunkenness raged like a plague; swearing, cockfighting, gambling, and large numbers of illegitimate births, formed its natural train.* A policeman on the streets of Belfast told us that he had lived in Ahoghill for two years, and that it was the ‘worst wee place in the world.’ On a day when a funeral took place, he said, there was so much drinking and fighting, that the lockup was always full; and on a fair day you could not go many yards without hearing drunken men cursing the Pope..

“The origin of the present movement is clearly traced to Connor, a parish seven miles long, peopled by small farmers, weavers, and linen manufacturers, nearly all Presbyterians, mixed only with a handful of Church people, and scarcely any Roman Catholics.

For many years the Rev. John H. Moore had laboured among them, and not fainted. Among the topics of his preaching, the revival of God's work had often borne a prominent part. He feared not to speak of hell, nor to tell sinners that a God of love was sure to punish sin. Prayer-meetings had been established at different times, but they gradually died away, till one only remained, and that was sometimes attended by but one man and one woman.

"*A young man belonging to this congregation* was residing in the town of Ballymena, a few miles away. He was, like many, zealous for religion after his manner, and stood in his own eyes as a Christian. But he heard a lady from England, said to be a Baptist, conversing with some young women, and describing true conversion. Her words reached the heart of the young man. He sought the inward and holy power of religion, the true and mighty regenerating grace, 'the love of God shed abroad in our hearts by the Holy Ghost which is given to us.' He found clear and joyful acceptance with his Father in heaven. Full of this new happiness, he returned to his own parish.

"In the month of September, 1857, *he and three other young men joined together in secret fellowship, to pray for God's special blessing on the people around them.* For three months their prayers seemed to rise to an unheeding heaven. In December one conversion revived their hearts. In the course of the next month, one of the Sabbath-school classes had the unwonted joy of a true and clear conversion.

Three months later, two persons, *who had been frequently prayed for, were brought to know the Lord.* Thus slowly, silently, did the Lord at first work; thus steadily did these disciples continue to wait till His Spirit was poured out from on high.

“Among the Presbyterian Churches the Lord’s Supper is administered but twice a-year, and, being thus rare, is made a great solemnity. What is called ‘The Spring Communion’ came. The parish had been more or less filled with tidings of the prayers that were being offered, and of the strange, clear, happy conversions which had taken place. Their faithful Minister had been preaching *on the subject of a great Revival*, and telling what the Lord was doing for his vineyard in America, with a strong desire for the like at home. The solemn services of the Communion were crowned with unwonted influence. Life, inquiry, deep convictions, strong crying and tears, nights spent in wrestling prayer, hearts heavy, and faces mournful with the burden of sin, and others, formerly as reserved upon religion as if it was a life and death secret, telling as simply as babes, and as happy as primitive Christians, of God’s pardoning love—these became the familiar tidings of that favoured parish. Prayer-meetings sprang up on every hand, and wonderful was it to the staid Presbyterian folk to hear, out of the lips of the unlearned and the ignorant, out of the mouth of babes and sucklings in religion, *prayers of deep import and heavenly power,—prayers that God must have taught, and that his own hand seemed manifestly to answer.*

“ And what a host of neat theories and preferences on the subject of gradual conversions, and reserved, silent disciples, went to the winds when the Power from on high, coming no one knew whence, wrought God’s fair work of new creation in His own way ! The conscience now of a self-complacent pharisee, now of a drunkard, now of a well-conducted woman, now of a graceless youth, was pierced as with an arrow. ‘ *Deep conviction of sin* ’ was the natural term for the state of mind, and ‘ such a person is under deep conviction,’ became part of the daily news. To these, whether outwardly correct, or irregular, *their sins came home as by the accusation of a voice from the invisible world ;* and O, sin was exceeding sinful ! the shame, the baseness, the vileness of neglecting, forgetting, yea, grieving and offending their God in heaven, were flashed upon the eye of conscience, as if an accusing angel held the candle of the Lord to the record of their deeds. The idea of little sins, excuses for sin, or hopes of self-redemption, could not live in that awful light. *Guilty, guilty, guilty ! unclean, unclean, unclean ! lost, lost, lost !* This was the feeling. It was not a conclusion, but a consciousness ; sin and danger made directly known to the soul by the voice of the Holy One — the Spirit, in His first work, acting as a ‘ Spirit of bondage unto fear ;’ and when that fear had led the sinner to cry, ‘ And I perish !’ ‘ Father, I have sinned against heaven, and before thee !’ or, ‘ Lord, save, I perish !’ then what a change ! No longer now the spirit of bondage, but they re-

ceived the spirit of adoption, whereby we cry, 'Abba, Father! and the Spirit itself beareth witness with our spirits that we are the children of God.' That happy, holy cry, 'Abba, Father!' burst as naturally as a child's greeting of an unexpected long-absent parent from the unwonted and wondering lips of new disciples.

"The first house into which I entered in this parish had shared the blessed influence. Without knowing a word as to one another, the good woman and I were in a moment shaking hands, and joining in conversation. In their family the conversions had begun about eighteen months ago. Some had gone through deep, deep, and sorrowful pains of conviction. One, after having 'found peace,' could not sleep for anxiety about the souls of the others; but would rise up at night to spend a time wrestling in prayer, and even call upon them to pray for themselves. In all, a family of eleven had been brought to taste the blessedness of pardon, except one, who was 'very anxious.' All this was told as naturally as one would tell of recovery from fever, or release from captivity; and, at the close, it was quietly remarked, in reference to the physical manifestations which have sprung up more lately, and to which much attention has been turned: '*But we had no bodily affections; we were all brought nicely.*'

"A gentleman resident in the neighbourhood said to me, you will never hear men crying, 'To —— with the Pope!' now. This had been a favourite way for drunken Orangemen to show their zeal for religion.

‘The very men that would formerly have been violent in this way, if they now found a Roman Catholic, would carry him to heaven in their arms.’ He also said, that the Revival had already begun to produce a visible effect upon the manners of the people, rendering them gentler. He had lately asked a policeman, ‘Are you of any use at all now?’

“At a prayer-meeting in the Meeting-house there were about three hundred persons. All was quiet and unexcited, though earnest. At the call of the minister, a young man, one of the recent converts, read a portion of Scripture, and delivered a short and sensible exhortation. The moment when one felt the difference between this prayer-meeting and a formal one, was when the minister called on them to *spend a little while in silent prayer*. At first, it seemed as if the moments would pass in that deep silence, which has often, at a watch-night service, seemed as the hushing of men’s breath to wait the expiring of the year. But, after a moment, *breathings began to be heard, low, subdued, but earnest—no voice, no tone, no words; but a breathing here, there, throughout the place, as if each one apart was, like Hannah, moving the lips without speaking, and breathing out the soul to God. That strange sound rose and came quicker, till it almost rushed, and the place seemed all astir with suppressed but outbursting prayer.*

“In this neighbourhood there was nothing to be seen for persons who wanted to witness anything noisy or new. The meetings were sober and still;

not even responsive amens, or an overgush of weeping. The Bible was much in request, the understanding called upon at every turn ; the knowledge of Scripture, and of Scripture doctrine, assumed to be very considerable, in everything said. A noisy Revivalist, coming in among them without knowing a word of what had been occurring, might have thought they were devout people, with sincerity, but little life. It was steady intensity alone that marked them off from ordinary formal congregations. But then, when you heard the indoor and outdoor talk ! Here, one is telling how such a person came under conviction ; another, how he never saw such weeping as in the gallery last Sunday ; another, how the power of conviction came down upon the people away up in a new and less cultivated part of the parish. In one house I found three women, one of whom had given up selling whiskey, and was rejoicing in the peace of Christ ; another quietly asked *if it was necessary, as a part of conversion, to be ‘struck down?’* evidently not to remove doubt, but to confirm her own persuasion. In a weaver’s cottage, father and mother were both happy in the Lord ; two neighbours, who happened to be in at the time, equally so ; and of two grown-up daughters, one possessed peace, and the other was under deep conviction, having been a long time in that state. What a contrast between the countenances of those two girls ! *the one covered with mild light, the other clouded, and ready to break into weeping.*

“Everywhere *faith in prayer, mighty prayer, seemed the first and deepest lesson of the Revival ;*

and the impression was very solemn with which one told me that two young men from America had come to see if any good work was going on in the neighbourhood; for they had heard Connor and Kells named *at meetings in their own country as places for which some one had especially requested prayer to be made.*

“Be it remembered that this is going on full eighteen months after the Revival began; that for all that time *conversions, sudden and clear as those told of in the New Testament, have been taking place;* that the work has steadily deepened and extended in the parish, and that until within a week of the time whereof I am speaking (the last week of June, 1859), *not one case of physical affection had come under the eye of Mr. Moore, the minister.* Before that took place, the flame had spread to other neighbourhoods; *the converts from Connor had been the means of conveying it, and in adjacent parishes the work had put on those wonderful forms which have since been noised abroad.* But while it was confined to the original seat, no public notice was given, no boast of the numbers or quality of the conversions made; and even now Mr. Moore says nothing of numbers, writes nothing to papers; leaves the numbers to be learned by the state of the Church—the effects to be found out in the lives of the people. He is not so anxious to trumpet conversions as to save souls. May the blessing of God rest on that good man, and on his flock!

“The way in which the Revival first spread beyond

Connor is strictly in keeping with that in which it began. One who had felt the joy of pardoning love filling his own soul, and opening in his breast a little heaven, longed to see his mother, who lived in a neighbouring parish. He got one of his comrades to join him in earnest prayer for her conversion. They had seen prayer wonderfully answered in the case of those around them, and why not at a distance? After this, he went home to see if prayer had had any effect, and, to his joy and wonder, found that *just while they had been praying, deep conviction had fallen upon his mother's soul*; she had sought mercy, and was now rejoicing in hope of the glory of God. This triumph of prayer was no sooner won than came the question, Where was his brother? *Away at a cockfight.* Thither he followed him: there he found him, and, seizing him, he said, 'I have a message for you from the Lord Jesus.' This went to his heart; he, too, felt the pangs of deep repentance; he, too, soon fled for refuge to the open arms of the crucified Redeemer. His burden fell off, joy and peace in believing took possession of his soul, and warm and simple, he rushed away to his minister, exclaiming, 'I am saved! I am saved!'

"Converts from Connor then came to tell the people of Ahoghill what the Lord had done for their souls. It was a strange thing to hear weavers, and stone-breakers, and butchers, and others unskilled in speech, pouring forth effectual, fervent, and, withal, reverent and thoughtful prayers. It was more wonderful still to hear them tell how the Lord had sent

His arrows through their souls. They had always believed in the forgiveness of sins. They had never wondered at reading this of David; it seemed natural that he should be forgiven. Even in Bunyan, when they read of the 'Pilgrim' finding his burden unloose at the sight of the Cross, they thought it likely enough for Christian in a book. But that simple country lads, their own neighbours, and no better than themselves, should find forgiveness of sins, was hard to be believed. 'You ask,' cries a convert, 'if you did find mercy, how you would know it? *Ah, you would know it very well, you would feel it.*' And there his argument ended. But something was in these new-born souls—*something with them, which went further than ten thousand arguments.* The power of the blessed Spirit attended them. The hearts of the people were broken. *And then began those overwhelming affections of body and mind together,* which have resounded through the world, and made the Ulster Revival notorious to the religious and the curious alike.

"In an opposite direction to Ahoghill lies the town of Ballyclare. There, one fair day, a slater, coming home to dinner, was told by his wife that *there was a man in the fair who had lost his reason*; for on the 'fair hill,' in his cart, he was praying aloud, and crying for mercy to his soul. The man went to see, and found it even so: it was a man from the neighbourhood of Broughshane, where the Revival had now begun; and, as he came into the fair, such deep conviction of sin seized upon him, that he

cared not for the eye of the crowd or the course of business, but felt, as Peter in the lake, that all was yawning under him—he was going down, down into the gulf; and he cried, ‘Lord, save, I perish!’ *There was something in the cry which went to the soul of the slater*, who had come to see the man ‘out of his mind.’ He felt, It is time for me to seek mercy too. The Lord laid that burden right upon his soul. It pressed it down. After a while, he set out from home to seek some one who would teach him the way to the Cross. Making for the direction whence the man who cried in the fair had come, he met with some who said, ‘Go to Connor and Kells; there is the country where you’ll find the people you want.’ He came, and, meeting a young man whom he knew, he said, ‘*I am come to seek the Lord Jesus.*’ Struck with this announcement of his errand, he led him to the house of a man who had lately found the pearl of great price, and he and his prayed with him, and pointed him to the Lamb of God, until the Lord lifted up the light of His countenance upon him. O, what a new world was it for him! And, as if the Lord had said, ‘Return to thine own house, and show what great things the Lord hath done unto thee,’ he did return, and told his tale of redeeming love, *and speedily the holy flame was lighted up in Ballyclare.*

“At Hyde Park, a village a few miles from Belfast, I had the happiness of witnessing a wonderful work of Revival, of which more in a future number; and, on inquiry as to its origin, found it traced to a lad from Ballyclare. He told how the Lord had con-

verted him, and seeing a boy impressed by it, fell upon his neck, and 'the affection of this boy seemed to break down the hearts of the people.' How slight a cause is followed by wonderful effects, when a mighty power of the Spirit operates! how great efforts, how fit adaptations seem powerless when His energy is withheld!

"After nearly two years, the first converts are steadfast, and the original seat of the Revival more and more alive. Only within the last few months has it attracted public notice; but in that time it has spread like fire, among country districts, market towns, and considerable cities. From Belfast to Coleraine, I have been permitted to see its effects, with wonder and joy, and deep, deep adoration. I never read of anything equal at once in extent and transforming power, and hereafter it will be my endeavour to trace the work through some of those stages in which, instead of the tranquil and gradual progress which marked its early course, it burst forth with such manifestations as filled the newspapers, and became the all-absorbing topic of the country."

CHAPTER III.

THE COMMENTARY.

“ I believe in the Holy Ghost.”—THE APOSTLES’ CREED.

No apology is due to the reader for presenting so long and interesting an extract from Mr. Arthur’s pamphlet, for it gives us not only the commencement of the Revival in a way which carries conviction of the truth of all he says, but incidentally it gives us several facts which we have italicised, and which may enable us hereafter to form a judgment upon some of the questions we have asked at the end of the first chapter. The greater number of the persons by whom the Revival was experienced appear to be of Calvinistic leanings, amongst whom such a method of conversion is not a new theory ; and it is remarkable that throughout the narrative one may, in some measure, trace individual action ; so that if the theory of transmission, by the mental equivalents for physical forces, were to be found good, there is some foundation for it in the facts of the case. The commencement, it is seen, is ascribed to the “ young man belonging to

this congregation" at Connor, and to his being first impressed whilst on a visit to Ballymena, on meeting with the lady of the Baptist persuasion. Then he and the three other young men join together in fervent prayer from September to December, in which latter month the first convert is acted upon. Three months later, two persons, *who had been prayed for*, are added to the little flock. Then comes the spring communion, which added so many to the little fold, and to whom, "*whether outwardly correct in their conduct or not*," their sins came home as by the accusation of a voice from the invisible world. Again there is the silent prayer amongst three hundred at the Meeting-house, till "the place seemed all astir with suppressed but outbursting prayer." Then when it spreads round Connor, it is by the converts from Connor going to the neighbouring towns, after earnest prayer, only to find it answered, first in individual cases, and soon amongst masses of the people. At Ballymena, where we shall see it soon took the deepest root, and exhibited its most wondrous phenomena, it first commenced with another convert, "the man in the fair who had lost his reason," through whom the slater and his family were stricken, and soon the whole town is affected. At Hydepark it is traced to a "boy from Ballyclare." This feature might be seen throughout the whole movement, but enough has been shown, perhaps, to give us the budding forth of a law which, if it were applied to a physical disease, as the plague, or a fever, would be pronounced to be that of contagion, whilst some of

its phenomena would indicate, from the physical view, even influence of an epidemic form.

But dare we apply such words or thoughts to such an influence as is here brought before us? As has been said by one of its advocates, "Let us search the records of medical experience for such a *malady*. I do not remember any epidemic producing deep and agonizing conviction of sin. I do not read of any epidemic developing itself in a new power of utterance; and in the most intense and fervent prayers I do not remember that *the symptoms, or at least the results*, of an epidemic have hitherto been those of faith in Christ, peace with God, and love to every member of his body."

We shall have to consider, however, when we speak of the physical manifestations, the distinction here properly drawn between the "symptoms and the results," for the physical symptoms are more extraordinary and confounding than those in this earlier narrative.

I might fill a large volume with extracts similar to those given from Mr. Arthur's experience, were it necessary to do so, but up to this point there is not that difference of opinion which calls for further testimony. It is only when the question becomes complicated with the bodily and mental characteristics, that more witnesses are wanted, and the heat of controversy commences.

Had the Revival continued in the form in which it is here described, there would have been probably a common assent, so far as its working was known

among Christian men, to its being a holy work ; for, however theological controversy might view the question of sudden conversion in the sense which it has attained amongst the Calvinistic classes of religionists, none could well fail to see the finger of God in a work which bears such blessed fruits, and appears as the direct answering and fulfilment of the prayers of human souls, in their agonizing calls for mercy and repentance. There may be, and are, different modes of viewing the process of regeneration, but if such an awakening as this is not a part of it, and we cannot concede that it is the whole, in what is the world to hope and place its trust ? Had the case been reversed, and had it been that Connor and Ballymena, and Belfast, and hundreds of other places, had been famed throughout the land as being the strongholds of religion,—such indeed as they may claim to be now—and we found that on a sudden and in a similar way, they were brought down, by physical or mental processes, to drunkenness raging like a plague, swearing, cockfighting, and vices of all kinds, whose hand should we say was in it ? And has it come to this, that we can at pleasure ascribe either good or evil works to the devil ? Does he now begin, as a part of his plan, to make us kneel in bitter tears at the foot of the cross of Christ, confessing ourselves His servants, and praying His redeeming love to help us from the devil's own toils and snares ? Is this the wily Satan whom we are so much to fear as our great adversary ? Why was he not satisfied with keeping the drunkards and cock-

fighters when he had them in his toils, rather than get up such an awakening, in which he runs great danger of losing most of them? If this can in any sense be said to be a work of the devil, it is a most hopeful sign for Christendom, for now devildom is near its end. It is not necessary, we hope, to be particular in what we say of the devil, who is not unknown at this day, for he seems ever to be put on a higher pinnacle of power, until we almost are made to lose sight of the providence of God, and to invoke the evil one to spare us. Does not our God and Lord rule the evil, so that if we trust in Him it shall not hurt us? Was not His whole life here a victory over the evil, and the hell of our souls, so that His faithful soldiers, too, may conquer when they put their trust in Him? Be sure that God is stronger than the devil, and His holy spirit can fill our souls when we hold them open before him.

We may dismiss the devil, then, in forming our estimate of this part of the work. Our hearts are touched, are they not, with the lovely scenes of Christians awakening to a new-born love, and humbly falling before the cross of Christ, acknowledging their sins, and forming holy resolves to sin no more? God speed them on their way, for the journey is yet before them, and they may need our prayers.

It has no application to the case, in presence of such facts, to call these people fanatics or enthusiasts, or even to say that the whole is a disease, or contagion, or an epidemic, and can be explained on physical grounds. Let them be fanatics if you will—our only

wish should be, that they would not too much or too soon cool down into what they were before. The influence too, whatever it may be, must have a physical side, because it is made to act on a physical being. Man is not the less a man, or to be sneered at, because he has a body, which is the organism by which he exists at all, in this state which we call the world. Rather, we put his physical appearance away when it is no longer the residence of his spirit and soul. Here, he wants his body as a very essential part of himself, for it is the organism or instrument on which his spirit plays, and manifests itself, in the myriads of ways, and with the untold varieties of action which make up the man.

So that to see only physical results in this Revival, would be as short-sighted as to predicate of a man that he only had a body, because [that is all that is visible of him. It is to recognize only effects and not their causes, secondaries and not their primal forces. All affections of the inmost man are registered in his spiritual form, to be but dimly perhaps afterwards and gradually indexed in his face, and yet their deepest forces are coming always through the body, affecting it in a greater or less degree. We see cunning long indulged, in the eye and in every movement, in the furtive glance and in the stealthy step and carriage. It has struggled through from the spirit force, till the muscles and the motions have attuned themselves to keep it visible, and to allow its action and development. How long

would it take to rub out the wrinkles of deep thought and care which are physically fixed upon the brow, by the spirit that worked them from within? You could not say of each of these wrinkles, that the thought which produced them is physical, but only that it is so manifested through the body.

Again, of contagion and epidemy. Why should not good thoughts of earnest souls be spiritually contagious, and even spiritually sporadic or epidemical in their propagation? Is all action of that kind to be confined to the spread of disease in a physical way, or does it not rather give us an indication of a law of the Spirit, which is the best adapted to the purpose of spreading human sympathies? That these "awakening" diseases do not stop at their outward displays, is a fact which we cannot gainsay, for there are the tens of thousands of instances before us, which shew the persistence and continuance of a holy life, dating its commencement from this mysterious cause, so that there is something more than the mere physical transmission to be considered in order to cover the fact.

It remains to notice as a striking circumstance, however, that the particular form of doctrine which all these convicts and converts exhibit, is, with few exceptions, the one prevalent in the parts they inhabit. They appear to be infected, if we so speak, with the doctrinal Calvinistic thought of those most active in the movement, and this may, we think, be seen through the narrative we have read. It is the

Evangelical or "low church" teaching, in which there is much fear, as well as much love. The pains and terrors of hell are brought prominently forward, and the fire and brimstone of the pit are horribly before their eyes. Sudden conversions, and absolute cleansings, belong to the teachings of this form of the church, and have always been much insisted on by it. We remember many years ago being at a large chapel in Yorkshire, at which, after the ordinary evening services, something very like the present revival effects were produced on several persons by the strong putting forward and intense urging of these views.

But is this the less a work of God and of His Holy Spirit because it has to act on His creatures who have been placed under circumstances in which they have imbibed certain theological opinions, and thus made them a part of their minds, and through which alone, as through a glass, more or less darkly, they are enabled to see the truth which is presented to them? How could such souls be acted upon by the Holy Spirit but through their spirits, which are themselves, and thence through their souls, which are their animal life, and sensuous part, and thence through their bodies. The aggregate of these layers are composite individual men, and God's children, and they are of those whom the Lord Jesus came to save, and to whom he promised all the gifts of His Holy Spirit. It is thus that spiritual light which is truth, and spiritual operation of every kind, can only be manifested after passing through the natural

organism as its channel, and often even with physical disturbance, if the subject-matter be of an extraordinary description, or if it be presented in an extraordinary way. It need no longer be matter of surprise to us that where there is a manifest pouring forth of the Holy Spirit of Love and Truth, it should take the shape by necessity, in some degree, of the human, spiritual, and bodily vessel into which it is poured, and that this human vessel, in pouring it forth again into this natural world, should send it tinged with its peculiar individual qualities. If it should be one of these qualities to regard sudden conversions as the true mode of action, we might expect that such views would form a part of the manifestation, and if it fell amongst those of other views of religion, that they, too, would give a colour to it of their own. This is no extraordinary doctrine, when we consider even the revelations of God's holy word, through the holy men of old, who "spoke as they were moved by the Holy Ghost."

We find, that with all the prophets and apostles who were thus moved by the Holy Ghost, and thus by absolute truth itself, yet that in passing through each of them this absolute truth took a form peculiar to the minds through which it was passed. With each we can recognize not only human differences of style, but essential differences in the forms of thought peculiar to each, and to the circumstances by which each was surrounded. From the earliest days of the Bible history to the latest, it is manifest that each poured out the divine words according to this law, and we do not the less receive

it as divine truth, because it passed through a human organism. It is rather an additional proof that even these divine things, like the Lord himself, must be born into this world by an orderly law, and which can only be through the use of the spiritual and natural organisms.

It would follow, however, from this view, that each thus tinged and born idea has within it not only its outward natural expression, but also its inmost spiritual truth, and thus that a connection is formed and sustained, not only outwards towards natural things, but again inwards towards the primal truth, from which the outward sprung. And the cultivation of this intercourse, as it were, between the spirit and the body, is the essence of all religion, for it is through it that it is possible for us to be in constant connection with God. This is the conscience or the inner man, which we know may be deadened, as well as awakened, and, alas! only too easily the former. When it is once awakened, and is kept awake, the once closed channels begin to open more easily, and so the dire spasms and throes which may accompany its early workings, cease as the Holy Spirit proceeds to flow in ever-widening streams of life and love, and there begins to be room, in the man, even for the kingdom of heaven—"At that day ye shall know that *ye are in me, and I in you*. He that hath my commands and doeth them, he it is that loveth me, and I will love him, and will *manifest myself to him*, and will come unto him, and make my abode with him."

The truth of religious ideas may therefore be said

to be comparative with the fulness and the depth of the soul's appreciation of them; and thus, because of the infinite nature of truth, and of our finited views of it, we have a broad scope left for charity towards all men's opinions. In all the systems, and no-systems of thought, there is some deep truth which gives them their vitality, though it may be but imperfectly or badly expressed.

This may in some degree be illustrated by the flowers in our gardens. They are all shone upon by the same life-sustaining sun, and yet some are quickened into leaf and flower much earlier than others. Each, in fact, requires a different degree of light and heat to give birth to its beauty, which it exhibits according to its peculiar properties of life. Were it otherwise, and that the same light were appropriated in the same degree by each organic substance, what an impossible world this would become.

The history of these Revivals, clearly enough shews that their phenomenal activities are not of long continuance, and no doubt, partly from the incidence of the law of the mind that it cannot for long be kept at its utmost tension, without accommodating itself to the influence which comes upon it, and without making itself large enough to contain with more comfort the new-born power. In the instances where it refuses to perform this kindly office, it breaks, and insanity or death are the result.

Let us now proceed to view the second phase of this mighty spiritual power, as it shews itself like a rushing wind, blowing where it listeth, and moving men's bodies, as well as their souls and spirits.

CHAPTER IV.

THE PHYSICAL MOVEMENT.

“Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?”

IN the first silent awakening of men at Connor there is everything to show a holiness in the work, and, therefore, its Divine origin; for nothing that is good, but must come from the good source. The whole of the great Revival work in America, going on at the same time, and of which this seems to be a spiritual wave, pursued a somewhat similar quiet course, whilst in South Wales, and at Aberdeen, where the holy fire also lighted up thousands of souls, there were but few cases partaking of a physical character. It relieves us, therefore, of much argument, if we are able to say that, up to this point, we can agree that it is a mode of the operation of the Holy Spirit, and it cannot be wrong to look at it by the light of the record of that ‘baptism of the Holy Ghost’ which the Lord, after his crucifixion, promised to his disciples. It was his last promise, before “a cloud received him

out of their sight." It was performed, but not silently, at the promised time, "a few days hence," when "they were all with one accord in one place; and suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues as of fire, and it sat upon each of them, *and they were all filled with the Holy Ghost*, and began to speak with other tongues, *as the Spirit gave them utterance.*" "The same day there were added to them about three thousand souls, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread *and in prayers, and fear came upon every soul*, and many wonders and signs were done by the apostles, and all that believed were together, *and had all things common, and sold their possessions and goods, and parted them to all as every man had need.*"

That is indeed the picture of a great awakening. It has been objected by some, against the present awakening, that there were no physical contortions on the great Pentecostal day; but if there had been, others might as easily have objected to all subsequent festivals of the soul, that they were not attended by the true apostolic signs, and thus an injury would have been done to the more ordinary and silent methods of the Spirit of God. Yet the wonders that were shown on that great day were enough to *strike fear into every soul*, as we of this age may judge, when we are told that they "sold their possessions and goods, and parted them to all as every man had

need." There must have been something, even far more strong and striking than the physical manifestations of to-day, to cause such an outburst of brother's love, and such a sign of heaven upon earth. We need not, then, wonder so greatly at what we now see, as a new phase of Spirit-working, which, perhaps, comes to us from some physical peculiarity of temperament in those who lead the movement, or in those who are stricken, seeing that "there are diversities of operations, but it is the same God which worketh all in all;" and that as to all manifestations of the Spirit it is said, "But all these worketh *that one and the self-same Spirit*, dividing to every man severally as he will."

Let us now proceed to the Revival scenes in their new form, and in their powers of acting on the outer framework of the man. Some persist that, like the earlier phases we have been treating of, it is still a continuation of the divine work; others, that it is all from the devil; others, that it is only a form of hysteria. Let us get at the facts, and then form our judgment.

So much has been written of these facts that there is a difficulty in making a selection from the vast materials, so as to bring what is necessary before us in a moderate compass. We will begin with Ballymena, making use of the valuable testimony quoted by Dr. Massie.*

"We may remark that the first noticeable cases of decided impression appeared in Ballymena, on the

* Revivals in Ireland. John Snow, Paternoster Row.

morning of Monday, the 16th of May; and, up till noon of the following Wednesday, the entire number was about thirty. These cases occurred chiefly in streets of an inferior description, and among the lower classes of the population. It would be impossible to ascertain the exact number so visited within the town—for cases are now to be found in every street, among all classes of the people. We know of one house wherein seven persons, members or visitors of the family, were impressed in the usual mysterious manner in the course of a single evening; and the total number of cases, in Ballymena alone, cannot, on the lowest estimate, be reckoned at less than three hundred. On the evening of Thursday, the 19th instant, the public excitement, particularly in Springwell Street, was intense; and we visited that locality for the express purpose of witnessing and reporting upon the phenomena as heretofore described. On one portion of the street we found an assemblage of at least two thousand people, engaged in services of prayer and praise, under the leadership of laymen, six or seven houses elsewhere in the same street were crowded with people in every spot where standing room could be obtained. The doors, and in some cases the windows, were standing open, and besieged by a throng of all classes, anxious to hear or to obtain a glimpse of the proceedings within. These houses we found to be the homes of ‘stricken’ parties, who were then labouring under the influence of the shock in sundry stages of its operation. Some were in a state of very great weakness and partial stupor; some were

dreadfully excited, calling upon God for mercy, with an earnestness of which no intelligent investigator could doubt the reality for a single moment; some were uttering exclamations of despairing agony; others had obtained a happy consciousness of peace and reconciliation with God through Jesus Christ, and were pouring forth the feelings of the soul in accents of heart-touching and adoring gratitude. In all cases, and in whatever stage of the impression, they were surrounded by crowds of friends or sympathizing comforters. They were prayed over, in some cases by a single leader, in others by the audible supplications of several persons at the same moment, the stricken person sometimes uniting with them *in language of glowing and continuous eloquence*, and at other times by interjectional exclamations of trembling doubt, reviving hope, faith, love or joy unspeakable. During the earlier paroxysms the sufferers generally experienced considerable relief *from sacred music*; and hence the devotional exercises were frequently varied by the singing of psalms or hymns, in which all who were within hearing of the recited words appeared to join most cordially. This description of the proceedings in one house may be regarded as applicable to all the others—for we visited them all, and were kindly favoured with opportunities for minute investigations in seventeen different cases of impression, more or less recent. In the greater number of these cases the parties had been restored to perfect equanimity of mind, but some bodily weakness remained apparent, and traces of recent

agitation *were still visible in a peculiar expression about the eyes.* They were able to give a connected detail of all the sensations which they had experienced; they appeared to have been thoroughly awakened to a sense of their former condition; they stated that they had been ‘convinced’ of sins; that they had fled to Jesus, and found unwavering faith in His power to strengthen and His will to save; and they were now earnestly engaged in labours for the encouragement and consolation of others.

“ In the course of the evening we had an opportunity of witnessing two or three cases of ‘impression’ in the earlier stages, the scene at one of which we shall attempt to describe. Having made our way up a narrow staircase, crowded with anxious listeners, we entered a small apartment in which about twenty people, of both sexes, were grouped in various attitudes of deep attention or silent devotion. A neatly-attired young woman, apparently about twenty-two years of age, had been stricken an hour previously, and was supported in the arms of an elderly female, who was seated upon a low stool. The person impressed appeared to be in a state of great prostration—a partial stupor, from which she was occasionally roused into a feeling of mental agony, depicted in heart-rending expressions of the countenance, and uttered in deep, low wailings of terrible despair. *Her face was deadly pale,* and her eyelids firmly closed except when partially raised by a convulsive paroxysm, *and even then no part of the eye was visible, except a narrow line of white.* Her pulse was intermittent

and feverish, and her face and hands were covered with perspiration. Occasionally she extended her arms with an action as if groping in the air, and at other times they were elevated high overhead, where the hands were clasped with startling energy, and her features became rigidly fixed into an expression of supplication, of which no language could convey an adequate idea. Her utterance was interjectional, and, for some time, rather incoherent; but, mingled with sobs and moans, and agonizing expressions of despair, we could distinguish exclamations like the following:—‘Is there no hope!’ ‘Oh, my heart, my heart!’ ‘Pardon, pardon!’ ‘Oh, Jesus, save me!’ ‘Oh, God, have mercy!’ Beside this poor girl two men were standing and praying aloud alternately.

“In other portions of the room we could perceive that *hands were clasped, and that tears were silently streaming from many an eye turned heavenward*; but our attention was irresistibly attracted to the movements of a young woman, evidently of the lower classes, who had been ‘stricken’ two days previously, but had now recovered, and was bending over the sufferer with emotions exhibiting the deepest and most affectionate solicitude. She told her of Jesus the Redeemer, who was ever willing to save; she repeated passages of Scripture that spoke of hope and consolation to the penitent; and then burst forth into a *lengthened and apparently impulsive prayer*, well expressed and perfectly intelligent, but chiefly interjectional. We noted down some few of her expressions at the moment, and they were precisely as

follow :—‘ Oh, Lord Jesus, Saviour of sinners, look down in mercy upon this awakened soul ! Oh, give her faith, strength, and hope ! Blessed and Holy Spirit, give her light ! Oh, God the Father, God the Redeemer and the Comforter, bring help and salvation ! ’ After this manner of prayer, occasionally broken with necessary attentions to the sufferer, she proceeded for fully fifteen minutes. We watched the muscles of her countenance, and noted her looks with scrutinizing earnestness. There could be no deception in the matter, for every lineament exhibited the inimitable expression of a speaking soul. Now, it may be asked, who was this earnest suppliant for peace and consolation to the afflicted sufferer ? The reply can be given in a dozen words, but it contains matter that would fill as many volumes. Four days previous to the evening of which we write, she was a reckless and, apparently, God-forsaken young woman—a *common street prostitute in Ballymena* ! Before we left the scene which we have thus attempted to describe, the impressed person had obtained considerable relief, and, at intervals, we observed that her lips were silently moving, as if in inward prayer. Our visit to Springwell Street extended over a period of four hours, and we took some notes which would be read with interest, but our space will not admit of the details.

“ In the meantime *the movement was progressing with rapidity in every district of the surrounding country*. Soon after breakfast hour on Saturday morning, six or seven young women became suddenly

affected with all the usual symptoms, while engaged at work in one of the weaving apartments of the spinning factory at Raceview. Intense excitement immediately ensued among the workers, *the alarm soon became general*, and within an hour twenty or thirty people of both sexes were found prostrate. The business of the entire establishment was interrupted, and, as a matter of necessity, the factory was closed at twelve o'clock. It was re-opened on Monday, but nearly half the ordinary number of hands were absent, and we understand that the business of Ballygarvy bleachworks has been seriously impeded, owing to the operation of a similar cause. About six o'clock on the evening of Sunday week, a congregation, numbering fully four thousand people of the neighbourhood, assembled in the open air, in front of the Presbyterian Church at Broughshane, where services of prayer and exhortation were conducted by the Rev. Mr. Robinson and a number of Revival converts from other localities. Numerous and strongly-marked cases of sudden 'conviction' occurred among the audience, and several persons were carried into the church, from which place they were not found in a condition for removal till midnight. The total number of persons affected on that occasion, including those who received the impression in the course of the following day, has been estimated at more than one hundred. On the same evening open-air prayer-meetings were held at Carniney, Cullybackey, and Straid. At Carniney, which is about a mile from Ballymena, the assemblage numbered fully two

thousand, and they separated into large groups, for each of which there was a speaker. Numerous impressions occurred, and some of the parties so affected were removed from the ground on cars, followed, in some cases, by extensive ranks of the people singing psalms. At Cullybackey, the attendance was to the extent of four or five hundred; and at Straid the audience exceeded a thousand—several trees being loaded by parties who were otherwise unable to get within hearing of the speakers.”

Dr. Massie gives the following extracts as coming to him from a Ballymena correspondent: “Last night, at a crowded prayer-meeting in Wellington Street Church, so crowded that the doors and windows were surrounded by an intensely interested and waiting multitude, who could not obtain admission, scenes occurred which bowed the heart with awe and solemn fear, as if the invisible world was opening to its view. Attempts have been made to describe such scenes as are referred to, but no one can describe them, they must be witnessed. During the time that Mr. Shaw was speaking, a person labouring under strong convictions of sin was carried out into the session-room. He was a person who had had convictions before, but on this occasion they returned in a manner most distressing to witness. He was a strong, middle-aged man; but in the mysterious, half-conscious state in which he was, his soul actually seemed to the beholders as the battle-ground between the powers of light and darkness, filling his body with agony unutterable. His cries for mercy, for salvation from Satan, and from his former sins, at

first inarticulate and unexpressed in words, but at last so loud as to be heard over the body of the house—his fixedly-clasped hands, as supported on his knees he knelt in prayer, with his face turned upwards, his eyes shut, every vein swelled almost to bursting, and the perspiration streaming down his face—his becoming calmer while listening to the voice of singing and prayer, and at last the torrents of tears running down his face, as he asked the 116th Psalm to be sung, showed the agonizing conflict that had been going on. Would that sceptics, and those at a distance, would at least suspend their judgments until they saw one case such as this! I would venture to say that, if they had been present last night, and had stood over that man in his agony, and had listened to his unutterable groanings for pardon and peace, if not convinced themselves, they would speak afterwards of the present movement, not with sneers or mockery, but with solemn and reverential awe. Further, with respect to this man, he has shown one of the best tests of sincerity, in giving up a lucrative business, when first convinced of sin, about three weeks ago. He feels, as many now do, that a Christian and a whiskey-seller are not compatible terms. During the time that this man was suffering so much last night, others, *all children, were brought in, or were seized with convictions in the room.* The same cries for mercy, for Christ the Saviour, for deliverance from Satan, were repeated. During this scene in the session-room, the vast crowd in the church, led by one of the ministers, were praying, great numbers of them audibly, for those under convictions. It is an

interesting feature in those under convictions that they have no sooner attained peace, than they try to communicate it to their fellow-sufferers. For instance, this strong man, although weakened down by his internal struggles, had no sooner become peaceful and conscious, than he knelt down by the side of others, and whispered words of prayer and consolation into their ears. Besides *the spirit and power of prayer so remarkably poured out here*, it is not to be forgotten the delights, the ecstasy, in fact, that the convinced feel in the song of praise. The 23rd, 40th, and 116th Psalms seem, evidently, instruments, psalms of power, in the hand of the Spirit, of imparting indescribable joy to many souls at this time.

“On the 18th of June, the *Observer* of Ballymena remarks—‘In the town and neighbourhood of Ballymena the mysterious influence continues in unabated operation; and numerous cases, accompanied by all the wonderful phenomena so frequently described, are occurring daily. At the Presbyterian church, in Wellington Street, the congregation was so numerous in the forenoon of Sunday last, that many persons were unable to obtain admittance, and four or five new cases of ‘conviction’ occurred during the celebration of public worship. In the evening an immense concourse of the community assembled for united prayer in a grass park to the west of the Galgorm Road. All the churches in Ballymena would not have contained the number present; and the spectacle was one of the most solemn and interesting we have ever witnessed. From the position occupied

by the speakers, the velvet-like sward sloped gently upward in the form of a semicircular amphitheatre; and the audience, comprising all classes and denominations of the people, occupied the premises in line over line, the whole presenting a mass of human beings too numerous for computation. It was a scene well calculated to make a serious impression upon every heart, and an abiding one upon the memory. The entire assemblage appeared to be under the influence of a devotional spirit, as exhibited in an unwonted earnestness of manner, but without any extravagance of speech or gesture. At first view they appeared as if rooted to the ground on which they stood. There was no motion perceptible among the mass, no whispering among the awe-stricken multitude, no romping of light-minded children about the outskirts; for the proclamation of the gospel message appeared to have arrested the attention of all present, and the greater number of them were provided with Bibles.

“The services of the evening were opened by the Rev. S. J. Moore; after which addresses followed in succession from four or five lay converts. Their language was characterized by the unpolished but effective eloquence of nature, for they were thoroughly *in earnest*. We understand that several strongly-marked cases of sudden conviction occurred, while these exhortations were in progress; but the parties so affected had been carried to a remote corner of the enclosure. The services were brought to a conclusion by the Rev. Mr. Moore, who most impressively ad-

dressed the audience in reference to the signal manifestations of God's power, and the work of the Holy Spirit, as exemplified in the conversion of souls. Prayer and the benediction followed ; but the audience *did not separate*, for strange and most exciting scenes immediately ensued. Suddenly one person, and then another, and another, in rapid succession, *fell to the ground with piercing cries of mental agony. The mysterious influence was at work.* It soon spread still further among the assemblage ; and within half-an-hour we found not fewer than twenty human beings stretched at full length upon the grass, exhibiting emotions, both of soul and body, sufficient to appal the stoutest heart. Remorse for sin, an overwhelming sense of their impending danger, a frightful 'conviction' that they were on the downward road to everlasting destruction, and that no power except that of God in Christ could bring help or salvation, was the first felt and paramount 'impression' upon them all. In all cases it appeared as if *every fibre of the heart, and every muscle of the body, were wrung with some excruciating torture.* Then followed loud, impulsive cries for the Redeemer's mercy, expressed in tones of anguish which no imagination can conceive or pen describe.

By some intelligent investigators it is believed that just in proportion to the fairness or immorality of previous character the visitation is more or less severe. *The correctness of that opinion is liable to considerable doubt ;* but we know that, from whatever cause, there is a great variety in the extent of suffering. Some cases are comparatively

mild. They are characterized by a sudden gush of anguish—tears, heart penitence, and heart sobbing, for an hour or two—and then great bodily weakness for a few succeeding days. But the majority of the cases of this evening were among the *severest* that we have ever witnessed—and we have now seen hundreds of them. In general, the stricken parties were severally carried out, from the pressure of the thronging multitude, to localities where they became objects of solicitude to smaller groups, in other portions of the enclosure. At about half-past ten o'clock we reckoned nine circles or assemblages of this nature, in a single one of which *we found eleven prostrate penitents, smitten to the heart, and fervently supplicating God, for Christ's sake, to pardon their iniquities.*

“Over these parties pious bystanders, or some of the converted, occasionally offered prayer. Other circles laboured to console the sufferers by singing appropriate hymns, or psalms of the inspired penman; and, with that intent, we observed that five large groups, in different localities of the park, were mingling their voices in sacred melody at the same moment. In one of these circles we noticed a case of terrible severity, one in which visions of unspeakable horror must have been pictured to the imagination of the unhappy sufferer. A young woman lay extended at full length, her eyes closed, her hands clasped and elevated, and *her body curved in a spasm so violent that it appeared to rest, arch-like, upon her heels and the back portion of her head.* In that position she lay without speech or motion for several

minutes. Suddenly she uttered a terrific scream, and tore handfuls of hair from her uncovered head. Extending her open hands in a repelling attitude of the most appalling terror, she exclaimed, 'Oh that fearful pit!—Lord Jesus, save me!' 'I am a sinner, a most unworthy sinner—but oh, Lord, take *him* away, take *him* away!' 'O Christ, come—come quickly!' 'Oh, Saviour of sinners, *remove him from my sight!*' During this paroxysm three strong men were hardly able to restrain her. She extended her arms on either side, clutching spasmodically at the grass, shuddering with terror, and shrinking from some fearful inward vision; but she ultimately fell back exhausted, nerveless, and apparently insensible. How long she remained in that condition we are unable to say; but we understand that she was treated with Christian sympathy, and removed from the field in safety before midnight.

"This was an extreme case—not without parallel, but certainly the most frightful that we have ever witnessed. We may remark that, three days afterwards, that woman was visited by a Christian friend, who had been a witness of her agony. He found her weak in body, but her mind was thoroughly composed. She was a new creature. *The light of peace and love was beaming from her countenance, and joy reflected in her eyes*, as she told him of her perfect reconciliation with God, and her unwavering faith in the Redeemer. She expressed her consciousness that 'the power of the Holy Spirit had been exercised upon her heart;' and she blessed God that he had brought her to repentance and salvation 'in

his own way.' Now we do not pretend to explain the moving *cause* of these mysterious convictions; but we feel bound to say that such, or such like, have been the *results in every case brought under our notice during the last two months*. In that respect there is not the slightest perceptible distinction in the influence, whether upon the old or the young, the rich or the poor, the learned or the unlearned. Whether the agonies are brief or lengthened, moderate or severe, the *effect* is invariably the same—the fruit is love, peace, faith, joy, temperance, and humility. Some of the 'impressed' recovered ability to walk, but the greater number were supported by their friends, or carried carefully away, and the ground was entirely vacated about half-past eleven o'clock."

At another place, says an eye-witness,

"A woman fell with a deep groan, and was carried past me; I had an opportunity of seeing her person; she was one, judging from appearance, in poor circumstances; she had no bonnet, and I could not say if she had shoes; she was supported by two or three persons. Indeed I was thrilled at this case; she *appeared* in great pain and agony; she did not speak nor cry; I could not tell if she was conscious, *but her face was deadly pale, her features rigid, her lips clenched, her hands clasped firmly together, and her head inclined, as if her neck was unable to support it; she uttered some deep moans through her nostrils, and her head moved from side to side, as if to indicate internal agony.*"

At Belfast the same scenes are vividly described,

and on even a larger scale, but as we have much similar ground to travel over, we must not repeat. "In some cases there, it is said that the ministers of religion have, from their pulpits, declared that they have themselves been blessed by the present Revivals; that they *never knew how to preach the Gospel in all its fulness before*; that the simple Gospel, and not controversy, was what ought to be proclaimed to their congregations, and that in the future they were determined to preach nothing 'but Christ, and him crucified.'"

The Rev. Dr. Miller, Vicar of Belfast, says:—

"Whatever be the issue of this move, one thing, at least, is *now* evident, that amongst the people generally, *there is an awakening from spiritual death, an anxiety after the soul's salvation, and a growing desire for the means of grace.*"

"At the forenoon service at the Albert-street Church there was a visible manifestation of feeling, nearly every eye in the meeting being filled with tears. Several individuals, unable to restrain the effects of deep conviction of sin, cried out, and, for a time, the sermon had to be stopped and a Psalm sung. We have learned that a Roman Catholic girl, who went to the door of the church to jeer and mock at the persons 'affected,' was struck down under the very same circumstances. Soon after she was taken home, an individual, who was converted during the past week, exhorted her, and prayed with her. A Roman Catholic clergyman entered the house just at this moment, but the girl refused to have anything to do with him, and he immediately abandoned the scene."

“A young man, aged twenty-one, who had been a Sabbath-breaker, a drunkard, a prize-fighter, and an open profligate, was visited by the Spirit on Saturday, and on Sunday was addressing a meeting. Immediately on finding peace, he exclaimed, ‘My wild career is over for ever.’ Some of his wicked companions visited him, and, after he had told them what God had done for him, he induced them to join in singing a Psalm. Some of them have since been attending the meetings.”

A Belfast paper, speaking of Messrs. Ewart's mill, Crumlin Road, says:—

“It is now our duty to record a still more marked, unlooked-for, and astonishing manifestation of the effects of overpowering conviction, which was witnessed on the morning of Tuesday, in one of the departments of a most extensive spinning and manufacturing concern, which employs a vast number of workers, male and female. The young women engaged in the department we refer to are not mill-workers, and are generally of a respectable class. Some of them are Sabbath scholars, and these and others had attended Revival meetings. Within two or three hours on the morning mentioned, nearly twenty of these girls were struck down, each in an instant, at their work, several becoming apparently insensible at once, and others uttering agonizing cries for mercy. The scene produced the greatest excitement throughout the entire works, and not a little alarm. Cars were provided for those who could not otherwise be removed to their homes, and the rest

were assisted out of the premises, and taken to their respective places of abode. Orders were given that the workrooms should be closed for the day; *but some additional cases of visitation occurred even as the young women were leaving the place and passing down the stairs.* Some of those attacked have not yet been able to return to work. In most cases, on reaching home, the persons affected, or their friends, *sought spiritual, and some of them medical advice;* and when prayer had been offered up, in a majority of instances, speedy relief both from physical and mental suffering appeared to be produced. Several of the young women, we have been informed, have found peace, and a number are earnestly seeking it in prayer."

A clergyman, on whom the utmost reliance may be placed, writes to the *Dublin Express* :—

"Mrs. C—— has been one of the most striking cases I have seen. Her bodily affection was very severe. She screamed, as I was told, so as to be heard a-quarter of a mile off. She said 'she had felt heavy for some days, *and had to hold up her heart,*' *putting her hands to her stomach.* She was still in a very weak state. Her husband, who had been a man of very bad character, had been converted also, but was now able to return to his work, and spent all his spare time in trying to convert others."

He speaks of another who "complained of: a *burning from her throat down to the bottom of her heart,* and said that none but God could do her any good."

Again he says:—"I was desirous of seeing some Roman Catholic who had been brought under this marvellous influence, and Mr. D., an elder, belonging to Mr. H's. church was kind enough to accompany me to Ewart's Row. Mary M'G—— had, until Thursday, been using the 'Hail Mary.' The manner of her conversion was—*She had seen a girl become ill in the mill where she was working*, and on her return home she began to think of her sins, and of Christ, and that evening, at home, she was struck in the same way. She lay very much prostrated for two whole days, and was very weak still, but deeply interesting in her appearance.

"Mary and Elizabeth H., in the same Row, were taken ill at a prayer-meeting. I did not see Elizabeth H. Her sister said 'she was out, putting a letter into the post to tell her friends in America how happy she was.' Mary also said 'that *Elizabeth had no struggle, but gave up her heart easily.*'

"Mr. Hanna said in his pulpit that he believed he spoke within limits when he said that in three weeks tens of thousands had been awakened in Belfast and the neighbourhood. In Sandy Row, the former scene of riot and mischief, the policemen say that there is now no drunkenness, and no trouble of any kind. A driver of the car yesterday said that in one place in the country he had seen people fall down thirty at a time, crying for mercy. What did he think it was? 'Why, sure, it must be the works of the Almighty! The Catholics say it is the work of the devil, but I always tell them, would the devil teach people to

pray? *Sure if it was the devil, or glamoury, that was put on the people, it's drinking and swearing they would be, and not praying and doing good!*' "

In a summary given by one of the Belfast papers, "The progress, it is said, of the religious awakening, continues as rapid and irresistible as ever. The movement now affects Christians of almost every evangelical denomination—finds its way not only into churches, and crowded meetings in other buildings, but to the domestic hearth where the Bible had seldom been opened, and into the factory and workshop where Gospel truths had too often been habitually neglected, or lightly esteemed. In at least one-half of the streets and lanes in the town, and its suburbs, there are well-authenticated cases of sudden conviction—followed in many by what, it is hoped, will prove lasting conversion. Hundreds of persons, who at first denounced and ridiculed the whole matter as an ebullition of transient and unaccountable spiritual frenzy, are now willing to look upon it in a more serious light, and to await patiently the issue of cases of impression which they have witnessed with their own eyes. Indeed some individuals of this very class have become the subjects of merciful visitation, and are now deeply anxious not only for the salvation of their own souls, but that the blessing which has descended upon them should be shared by others. 'The Revivals,' to whatever side we turn, are the standing and universal topic of discussion. In some places, of course, they are disparaged, and the reality of the manifestations is denied; but this is chiefly

among the very ignorant of a particular creed. In general, a deep sympathy is felt, even among the most unmoved, for those who are termed 'the sufferers;' and any good offices that may be performed for their relief are willingly rendered. It is making head in country districts, in a way which it could never have done through mere human agency.

"Six cases of conversion have occurred in Ewart's Row since our last, all of the most hopeful character. The persons who had been affected are progressing favourably; most of the young women have returned to work. A deep, solemn, and abiding impression rests on the minds of the majority of the inhabitants of this locality. The voice of praise and prayer is heard every evening ascending from many a dwelling, and there is an absence of all levity.

"Many young men, who ranked amongst the scamps of the town, have been brought under its influence, and have professed conversion; and, as a proof of their sincerity, they have since endeavoured to draw others to seek the same blessing which they profess to experience. There is scarcely a young man in Belfast who is not aware of companions who have been thus changed; and the work is still going on— young and old of both sexes are being awakened and converted. *Sectarianism has also been considerably broken down, and it would be well if it had received its death-blow.* Not only has the spirit of sectarianism amongst Protestant denominations been weakened, but many who, partly through ignorance,

entertained unkindly feelings towards Roman Catholics, have been brought to be more charitable to the blind who are led by the blind. Several of the members of the Church of Rome have attended as anxious hearers, and have been themselves made partakers of the blessings which their Protestant brethren have sought, and many of them found."

"As an elderly labouring man was returning home he picked up a scrap of printed paper which he found lying upon the road. It proved to be a fragment of the 'Ballymena Observer.' Some prominent words arrested his attention, and induced him to read a paragraph. His blood suddenly ran cold, his hands trembled, his knees became feeble—in short, 'conviction' fell upon him, and he tottered into an adjoining field, where he fell with his face towards the earth, and lay, unseen by mortal eye, in great weakness of body and agony of spirit for above an hour. On reaching home, which he did with great difficulty, he retired to bed, remained there for two entire days, and then arose from it 'a humble Christian and an altered man.' These are his own words to us. He has carefully preserved the scrap of paper which, under Providence, had arrested him in a career of recklessness. He handed it to us for our inspection, blotted all over, as he said, with tears."

A clergyman writes—"On Saturday, I went to see a young man who had been 'stricken' at one of the services we held on the previous evening. He had passed a night of severe spiritual agony; but when we saw him, he was full of joy, and gratitude,

and love. And yet that stalwart man, now standing up and pouring forth his gladness of heart, had said, but a short time before he went to that service, that '*God could not put him down.*' Nor is that by any means a solitary case. Innumerable instances can be adduced in which, so far from any predisposition to obey, there has been a determined and avowed resolve to withstand the influence that had humbled others. One case was reported to me in which a man had said, '*Sixty Gods could not make him yield;*' and one of the converts himself told me that, just before he was smitten, he had confidently declared that he should never '*take it.*' '*You will be the next,*' was the reply of the person to whom he spoke; and so it proved. He is now one of the most earnest and successful of the men engaged in bringing sinners to the God and Saviour whom, only six weeks since, he so defied."

Here is an account of similar manifestations at Ballyclare, a boy from which place had, as we have seen, carried the revival to Hyde-park. The statement is contained in a private letter.

"We went to Ballyclare last night to attend a revival prayer-meeting, and, truly, I cannot understand it. I can only say, and feel, that '*it is the Lord's doing, and marvellous in our eyes.*' The scene when we arrived baffles all description. Imagine a large meadow, with an immense multitude of people in all attitudes—some praying, weeping, and crying for mercy; others lying in utter helplessness, only able to utter feebly their entreaties for pardon,

surrounded by groups of friends and strangers, all interceding for them, and urging them on to call on Christ; and again, *others with their faces beaming with a more than earthly light*, listening to the speaker, with rapture or with eyes raised, eloquently praising God;—fathers and sons, mothers, daughters, *tender children and strong men, the infant of a few years, and the grey-haired woman, all equally struck, all* equally and inexplicably earnest and eloquent. I saw stalwart men led away as if they were helpless children; and during the singing of one of the Psalms, a man beside us suddenly burst out into the most terrific cries, running round and round in circles in such a wild manner that it was dangerous to be in his way—when his cries changed suddenly into calls on the name of Jesus, and in a few minutes, after the most awful suffering, *he fell, unable to stand or even speak*. The public-houses are empty, all through the town. There is a prayer-meeting in almost every second house. Groups about the streets are praying or conversing on the all-engrossing topic. Public works are stopped in consequence of this strange and awful manifestation of Jehovah's might. All places, all hours, are alike; people are struck down while following their daily avocations, or resting on their beds, crossing the fields, or traversing the streets—all are alike, and all characters are converted instantly. The most wonderful feature of this is that there is no enthusiasm or excitement. Among the people the visitation is sudden. The prayers and supplications for mercy by and for the

afflicted are, oh, how awfully solemn and earnest. The person is removed to a distance by those around, but beyond a mere mention of the name, by those who know it, there is no curiosity or wonder manifested; and *from being one of the wildest towns in the neighbourhood, Ballyclare has become one of the most religious.* In no part of the country—not even in Ballymena—has the word spoken in gospel terms taken more effect than in Ballyclare. Some who have acknowledged that they had not knelt in prayer for the last thirteen years, nor heard a sermon preached for that time, have been convinced of their sin, and stricken down.

“It has been reported that after the awakening there is little or no attention to the admonition, ‘Not slothful in business.’ It is true that for a few days after the deep mental anxiety through which they pass, there is not the performance of so much manual labour as formerly; but this is more owing to want of bodily strength, than any indifference to their daily avocation.”

Dr. Carson,* of Coleraine, who has written an excellent pamphlet on the Physical Manifestations, gives the following:—“A poor child, I think about *seven or eight years of age*, came to my house one night at a late hour, and asked to see Mrs. Carson, who had gone to her bed room. The interview was readily granted. The child became affected. Her imploring and heartrending cries for mercy, for she

* Three Letters on the Revival. J. McCombie, Coleraine.

said *she was a sinner on the brink of Hell*, were so absolutely distressing that I had to leave the house for a time, as I could not bear to listen to the melancholy tones of her infant voice. The expressions of deep despair and sincerity on her countenance could not be imitated by the best actor I ever saw on the stage. It was a dreadful scene. In a few hours, the poor child got the most perfect relief, and her countenance appeared almost super-human with delight. She then began to pray, and her prayer would have melted the heart of a rock. It was so powerful, so fluent, so accurate, so intense, and so full of thought, that it almost looked like inspiration in a child so very young."

The Rev. Dr. Spence, of the Poultry Chapel, giving the results of his personal experience, says:—"I saw by the countenance of many of them that they were conscious of an unusual joy. I spoke to several of them individually about their spiritual change and their Christian hope. In some cases I could find *no intelligent foundation for their joy beyond the simple fact that they had been 'struck,' and by-and-by had found happiness*; but in other cases I found the most profound sense of personal sinfulness, and the most simple, loving reliance on the Lord. I endeavoured, on all other occasions, when I was brought personally into contact with those who had been 'struck,' or who professed to have found peace, to test in every case the character of the change which had avowedly been experienced. The result was various. Sometimes I could find *no*

solid scriptural basis for the transition from sadness to joy; often, on the other hand, was my own soul refreshed by the simple narrative of a deepening sense of personal unworthiness, and a growing experience of the Saviour's grace and power. There may be ground, however, to fear that in not a few cases *feeling alone had to do with the change*. Yet, making all deductions, the new life is, doubtless, to be found in very many souls.

Dr. Massie relates of "M. Napoleon Roussel, who came to see the revival, that he was full of mistrust, and that he had decided 'to surrender his judgment only to evidence,—to question without ceasing; not to mingle himself up by a single word in public with what he should see; to let no one know his intention of publishing.' He describes the physical crisis much as I saw it; in general consisting 'in wringing of the hands, raising the arms, moving the limbs, or *holding the stomach in the hands*, in a state of violent despair, or at least of great excitement under a sense of sin. After one, two, or three days of this state I have seen the person 'struck down' arrive *insensibly at peace and joy*, by the thought of the salvation which is in Christ. All this takes place even without the accompaniment of a preacher, or of reading." "Neither is absolutely necessary."

A minister in writing to Dr. Massie says—"On Saturday, while I was out visiting among the converts, I found them the means of converting others. At the house of the first convert of all, Eliza Colvin

(the primitive Wesleyan), a girl came in, a bad character, and on being asked if she had come to Jesus, she said 'No.' Well, would not you like to be made happy in Jesus?' 'Yes.' "Will you, then, go now and pray, and we will pray for you?" *In a few minutes she became powerfully affected, prayed in a most earnest manner, and in the course of an hour or so obtained joy in Jesus. God answers prayer, and prayer is the secret of the revival.* Oh, let us pray, then, still, and we shall have all our heart could wish."

The Rev. Mr. Tocock writes—"I was requested to come to another case,—a young boy, in a most frightful state, *stricken in a moment, and fearfully distracted, throwing out his arms, and kicking with his feet, and dancing and shaking in great agitation.* I told him to be a little calmer, for *he would displease the Lord by his conduct*; urged him to look to Jesus, and to pray for pardon; engaged with him in prayer, he repeating the words; then we sung, and being aided by *two young converts*, he came to Jesus, and found peace very soon afterwards."

From Ballibay it is written—"The church ministers are beginning to join us. Twenty-five fell in one church *along with the minister.* In another church, there is a *hundred of the congregation and the minister converted.*"

The Rev. Mr. Steel, of Dalry, describing a meeting at Glengarnock, says—"About ten o'clock, a person rose and said that we ought to kneel and engage in prayer. A working man then rose, and,

with a heart like to burst, poured out a most earnest prayer to Almighty God. I cannot tell whether it was at the close of the prayer, or after he rose that, all of a sudden, the whole meeting seemed to be moved by an invisible power. Here and there, through the whole school-rooms, there were persons crying out for mercy, and strong men crying in such a manner as I had never heard before. I have seen persons suffering under various stages of cholera—I have seen much agony in my day, but never such a sight as this. ”

“The Ballymena Observer,” describing similar cases, says, “On Sunday evening last, an assemblage numbering 2000 people, *many of them from Ballymena*, congregated at a prayer meeting in the open air near Kilconriola. *Three members of a lay deputation from Ahoghill then successively addressed the assemblage ;* and the third speaker had nearly concluded his exhortations, when a case of sudden impression, with all the ordinary symptoms, occurred among the audience. The patient in this case was a young woman of the neighbourhood, who had been slightly affected some evenings before, at a similar meeting near Carn-coagh. *Some excitement immediately ensued, and other cases followed in rapid succession. Within half an hour fully twenty people of the audience were laid prostrate ;* some of them utterly helpless, and for a time unable to utter anything but moans or incoherent expressions of bodily pain and mental agony. The excitement now became intense, and the scene that ensued baffles all power of description.

The audience became separated into groups, each eagerly surrounding some particular case—the friends of the several afflicted parties appearing in a state of mind bordering upon distraction. Women were wringing their hands in a fearful state of agitation, strong men were shedding tears, *and the entire assemblage appeared under an influence of the most solemnizing character.* In all, thirty two cases of decided conviction occurred, and were removed on cars—seven additional cases occurred while on their way homewards. In a particular instance the cries were distinctly heard at the distance of three quarters of a mile.”

The Rev. Mr. Canning describes his preaching at Coleraine as follows : “He read his text, and made a few remarks ; but, on looking into the countenances of the people, he was struck *with the intensity of their gaze, for which he could not account.* He went on for five or six minutes, and at the end of that time a strong man in the crowd fell to the ground as if smitten with a severe blow. In five minutes or so similar scenes took place, until there were thirty individuals lying prostrate in the market square of Coleraine. Of course he immediately brought the services to a close, and made his way to the man who had first fallen, whom he found perfectly conscious, but helpless as a child. Upon being asked what was the matter with him, the man, with a cry of horror such as he had never before heard, said it was a consciousness of sin—that *it was as if hell was before him* : that he had often heard and talked about sin before, *but had never seen it* ; and that cry once and

again went forth from the lungs of that strong man. He had often heard many agonizing cries, but he never heard anything at all equal to it.

“ In these circumstances he used all his powers to pour into the distressed man’s mind the comforts of the gospel in his own language ; but his efforts were vain, and the man made no signs until he did what he should have done at first—repeated the very words of Scripture, *and put the truth in the form in which the Spirit of God puts it. Instantly the closed eyes were opened, and a change came over the man’s countenance ; the cry ceased ; and in five or six minutes more the change had taken place on that man’s countenance ; and in five minutes more that strong man rose up apparently as strong physically as ever he was ; and from that day to this he was indeed a changed man, walking in the fear of the Lord, and, he believed, in the comfort of the Holy Ghost.*”

The Rev. Hugh Hunter from the Manse, Ballaghy writes :— “ Among those who have been brought under conviction, we have some very old, at least sixty years of age, and some very young, not more than eight years of age. We have persons of education, and persons grossly ignorant. We have persons of good moral character, as the world has it, and some of the very offscouring of the earth. Nothing more vile in London than some converts I know. We have persons of all [denominations in the neighbourhood, Prelatists, Presbyterians, Baptists, Methodists and Romanists.”

The Rev. Mr. Adams says,—“ In some of our

families there are six, and in others four and three, divinely influenced, nearly at the same time, and it is very touching to see *boys and girls, not more than ten or twelve years of age*, earnestly praying for their brothers and sisters, their parents, their church, and the cause of God generally."

The report of the Presbytery soon came in to add a formal ecclesiastical testimony to the character of the work. The following words bear the imprint of this public body: "In those favoured districts where this blessed work has taken deepest root, and its transforming influence has been most widely felt, drunkenness, Sabbath-breaking, blasphemy, profane language, and negligence of the great salvation, have been all but annihilated.

"Persons of both sexes, of all ages, of different grades of society, of various denominations of professing Christians, including Unitarians and Roman Catholics, have been at once convinced of sin, and apparently converted to God.

"These spiritual emotions have been accompanied, in a very large number of cases, by physical impressions producing bodily infirmity, and continuing, in some cases, for hours, and in others for days, and usually terminating in peace of conscience, and sometimes in joy unspeakable and full of glory.

"The two great truths on which the converts prominently, and almost exclusively dwell, are the sinfulness and utter spiritual helplessness of men, and the all-sufficiency of Christ as a living personal Redeemer."

Mr. Hammond, recently arrived from America, says, "*With us the people rose up when oppressed with the burden of guilt, and asked Christians to pray that it might be removed. With you they are often stricken to the ground, like Saul on his way to Damascus; and I have seen cases in your midst as marvellous to me as the conversion of Saul.*"

The Rev. Mr. Moore, in a judicious and well-reasoned pamphlet, observes, "When the conviction, as to its mental process, reaches the crisis, the person, through weakness, is unable to sit or stand, and either kneels or lies down. A great number of convicts in this town and neighbourhood, and now, I believe, in all directions in the north where the Revival prevails, are smitten down as suddenly, and they fall as nerveless, and paralyzed, and powerless, as if killed instantly by a gun-shot: they fall with a deep groan—some with a wild cry of horror—the greater number with the intensely earnest plea, 'Lord Jesus have mercy on my soul!' The whole frame trembles like an aspen-leaf, an intolerable weight is felt upon the chest, a choking sensation is experienced, and relief from this found only in the loud, urgent prayer for deliverance. Usually the bodily distress and mental anguish continue till some degree of confidence in Christ is found; then the look, the tone, the gestures instantly change; the aspect of anguish and despair is exchanged for that of gratitude, and triumph, and adoration. The language, and the looks and the terrible struggles, and loud, desperate deprecations, tell convincingly, as the parties themselves after-

wards declare, that they are in deadly conflict with the Old Serpent—the perspiration rolls off the anguished victims, their very hair is moistened. Some pass through this exhausting conflict several times; others but once. There is no appetite for food: many will eat nothing for a number of days.”

In another place Mr. Moore says, “The soul is so absorbed in contemplating, adoring the Redeemer, that no distraction of thought or feeling to an alien object is possible. They apply to Him the most endearing epithets: ‘O dear, dear Lord Jesus! O sweet, sweet Saviour! O beloved, adored Redeemer!’”

A correspondent of the *Ballymena Observer* writes, “It is the sudden and *unexpected* shock which nobody can account for. I know of a case wherein a man, while travelling homeward from a prayer-meeting, which he had attended from a motive of mere curiosity, was instantaneously affected upon the public road. He was left without power of motion for some minutes, and impelled by some irresistible influence to cry for mercy *at the utmost pitch of his voice*. Another man was affected precisely in a similar manner, when about to enter a shop-keeper’s establishment on some ordinary business; and the same sort of impression was experienced by a woman while proceeding to a neighbouring well for a pitcher of water. These are of the extremely sudden cases, but a very large number are modifications of the like procedure; and I have just heard of a case which happened on the public streets of Ballymena, on

Saturday last, not less astonishing than any of those to which I have referred."

A book of many times this size might be filled with further instances, but they would hardly add new facts which could affect our judgment. No one can complain that there is not already an abundance of phenomena of a kind intensely startling to the mind, and we find that in fact they not only electrified the neighbourhoods of their occurrence, but also the public mind of the three kingdoms.

They have become articles of interest, and therefore of news for the journals. The clerical profession, our friends the doctors, philosophers and literary men, and "the religious classes," were all either "sent for" or "called themselves in" to discuss the wonderful subject, and offer their solutions of it. There was, as we have seen, a difference of opinion as wonderful as the subject itself. We will in fairness to objectors give their views, as far as may be, in their own words, so that they may speak for themselves. As to the facts themselves, as we have stated them, we can find but little on the opposite side to offer—the main differences arise in the mode of dealing with the admitted facts. Are they of God, or are they of the Devil? or are they of men in a diseased state, and merely physical? We will still reserve our discussion of these questions until we can deal with all the facts in a body; for we have yet to make our statement as to the mental or physical phenomena into which the psychical phenomena, as we shall see, became deepened. Not till we have seen them shall we be in a position

to look back and use them as a telescope, for getting a clear view of the whole.

We will not, however, go away from these physical disturbances, until we have brought together and noted some of their more striking features. We saw in the short resumé at the beginning of the third chapter of the mode of transmission of the more silent awakening at Connor, that it appeared to spread by contact as it were: how it began with one young man who employed himself in earnest prayer, and how through him it appeared to be communicated to another, and from them to others, and so till the whole town was affected with intense and fervent love. In the same way it spread to the surrounding towns, by converts visiting them and communicating the impulse.

Here in this narrative of the physical prostrations we see evidences of the same law. On the great 16th of May at Ballymena, *seven persons, members or visitors of the family, are impressed in one house—the same localities are affected.* “*In Springwell Street the excitement was intense.*” “They were surrounded by crowds of friends or sympathizing comforters. In the spinning factory at Raceview, where it is said the movement was progressing with rapidity in every district, six or seven were suddenly affected, and “intense excitement immediately ensued amongst the workers. The alarm became general, and within an hour twenty or thirty persons were prostrate.” At the prayer meeting in Wellington Street, immediately after the dreadful contortions and cries of the “strong middle-aged man,” others, all

children, were seized with convulsions. At the open air meetings we see the same law in operation. In other cases where persons were struck in the [fields, or in the road, or in bed, the influence of what was rife amongst their neighbours, and which must have been deeply observed by them, may sufficiently bring them within the same conditions. Even the man who so wonderfully dared to say that "sixty Gods should not make him yield," was told by a convert, "you will be the next," before he was stricken. At Kilconriola, where the meeting was addressed by "three members of a lay deputation from Ahoghill, there was one case of sudden impression. Some excitement immediately ensued, and within half an hour twenty were laid prostrate." The Rev. Mr. Canning was struck with "the intensity of the gaze" of his congregation. Another notices the fact that persons are more easily stricken *under the preaching of one who has himself been seized in that way.* The question which we asked in the First Chapter, as to the power of prayer, receives some elucidation too from the statement of the many persons who testify as to the facts; but to this we will devote a separate Chapter.

We will now endeavour to arrange the facts as given by eye-witnesses of the still more strange phenomena which resulted from these physical convulsions.

CHAPTER V.

THE PSYCHICAL ASPECT.

“For what man knoweth the things of a man, save the Spirit of Man which is in him.”

WE now come to a class of cases unknown, like the physical phenomena, to the awakening at Connor—unknown during the great American Revival, and but little seen in those of either Wales or Aberdeen, which preceded that of Ireland. In attempting to gather up its facts at a distance from the places of their occurrence, we are further placed in the difficulty, that of all those who could not, in fairness, altogether omit them from their accounts of the movement, there is not one who gives them a kindly welcome. Several suppress them altogether—the others have to apologise for them the best way they can. They can in no way account for them; and, to scoffers, they only retort that the awakening being in the main good, they must not presume to dictate how it shall come, or what form it shall take, but they must take it as it is. The excellent minister at Connor, when, in the great

excitement of prostrations and ecstatic phenomena, some similar cases were threatened amongst his flock, set his face against them altogether. Others are blamed for not having followed his plan, which had the good effect of preventing them. We shall see that they were amenable to this treatment, and it is a suggestive fact for our consideration.

In the early days of the excitement arising from these cases, some were made public through the newspapers, and there are others to be found in some of the narratives, but every day they become more difficult of access, as mention of them is seldom made, and it is only from occasional glimpses that we see how common they were—so common, indeed, that they occurred in the majority of the stricken cases, and those who did not have visions, or some of the other extraordinary phenomena accompanying their prostration, complained of the deficiency of the Holy Spirit, and feared that their conversion was not complete. The local clergy had to discourage this idea, and we would, on the other hand, also discourage the idea that there could be no true action, which is accompanied by such phenomena.

On this account we shall have fewer instances to give under this head, and those we can get are also mixed up with the physical phenomena, which, as we have seen so much of them, we shall omit where it is possible to do so. We could have wished that these cases, too, had been as fully stated and as largely investigated as the others, for they form a chapter in the book of man that is worthy the most

attentive perusal, whilst, as to the transmission of the Revival, it is probable we shall find that they furnish the only key to it.

It has been said of facts, when they clash with a theory, "so much the worse for the facts," and truly it is so, and this is, no doubt, the reason why, in the course of long time, so little progress has been made in the science or knowledge of the soul. As so little is known, it is settled both by theologians and philosophers, that nothing can be known of it, and the former go so far as to deprecate all attempts in that direction, and, were it not for the recurrence of inconvenient facts, such as those we are about to open and discuss, little more would be heard about the action of the soul, than if we had been born without one. It is true, that the books of the Bible are full of facts showing analogous conditions of the soul, and that the church greatly proves prophecy and Christianity, by the holy visions and miracles contained in it, but it appears to be now settled that our God was nearer to his people then, than he is now, and that it would be wicked to expect to find miracles at this day. They are so afraid of being "wise above what is written," that they quite fail in being wise up to what is written, forgetting that the book of nature is also a part of God's written word. This is a dead creed, and ignores the powers of the soul, which are as great to-day as they ever were, if we had the same holy faith and trust which once prevailed, and made all things possible.

It is a solemn protest and warning against such a

creed to find, as we do in Ulster, a state of body induced, which gives the soul a freer plane of action, and, in its intense excitement, allows it to travel out of its usual course, and to exhibit phenomena in which we may recognize powers which are its essential properties. It is not necessary, nor would it be true for us to say that what we see to-day is to be received as its best work, or much of it even as good work, and there is ample reason why it should not be able to exhibit either one or the other—either best or good—under the circumstances in which it is placed. But if there be no truth in any of the cases, if all are to be quietly put by, if they are all bad and the work of the devil, or, what is even worse, if they are denied, what a great gulf we needlessly dig between the soul and the man of to-day, and those of the older time, as written in the Bible. When was the change made in its faculties and powers? When was the mechanism removed which formerly connected it with the realms of God, and gave it inspiration and prophecy? Can no man be inspired to-day? Then why do we go to hear the preachers, but in the hope that some light may shine even through the jangle of contending creeds? If inspiration is never given to us in reading of divine things, and the Bible is a common book with its full meaning on its surface, why do we ever read it twice? and how do we find it so divinely suited to all sorts and conditions of men, and to all the changing conditions of the same man? Can we never see anything but with our outward eyes? can we hear nothing but with our outward ears? Where, then, is the room for the providence of God within

us, and how can he ever speak with us in our inmosts, and guide us in our way?

Depend upon it that there is some connexion between these things of our souls and the phenomena which the Revival has brought so prominently before us. Only we would guard against the idea that all visions and mental states, at this day, are to be taken as true, until we are able to know more of the complex conditions under which they are induced—though they are always good in their phenomenal aspect, as facts for our use and consideration, as indications of a general law, of which, when men are better, they will make a better use and a higher development.

Let us read the following, which we quote from the “Ballymena Observer:”—

“The most extraordinary event of that evening—and in our view of the matter, one of the most remarkable ‘impressions,’ or influences, that we have yet witnessed, occurred in the case of a *mere child, only seven years of age*; a poor barefooted girl, cleanly but indifferently clothed. Without the slightest appearance of any previous agitation, or uneasiness of manner, she was struck prostrate in a single moment. For a short time *her body was found to be perfectly rigid*, and her face was colourless. On partial recovery from the effects of the first shock, she clasped her hands, and, looking up, exclaimed, in low and lisping accents, ‘Lord Jesus, have mercy upon me, and bring me to the foot of thy cross!’ For a considerable time she continued to repeat—but in an under-tone

so low that the ear of a listener could hardly catch the sounds — ‘Jesus!’ ‘Jesus!’ ‘Jesus!’ We did not happen to be present at the very moment when this singular manifestation of a mysterious influence was first exhibited; but we had ample opportunity of leisurely inspection about ten minutes subsequently; and our observations were made from a position within less than three feet of where the object of them lay within the arms of an amiable and benevolent young lady, then seated among the audience. The child’s head was reclined, in perfect ease, upon the bosom of her sympathizing supporter; her little hands were gently clasped, and lay motionless upon her lap; she was fully awake, and every lineament of her countenance was in profound repose—but the eyes presented an enigmatical phenomenon beyond the power of philosophical reasoning to expound. They were illuminated pages in a volume of mystery, and sculptured with characters inscrutable to finite comprehension. The things of time and sense appeared to be utterly unseen. Her fascinated and soul-absorbing look was fixed, far, far away beyond all spheres; *and the mild, unclouded, spiritual light of that long, breathless, and unwavering gaze into the heavens*, will never be forgotten by those who witnessed it. We certainly never saw any condition of frame or feeling so *manifestly preternatural*; nor any result so nearly approaching to a practical illustration of the poet’s well known, and truly beautiful, though fanciful, idea of the ‘Angel’s whisper to a slumbering baby.’ The trance-like attitude of body,

and the rapt expression of her eye, appeared to favour the supposition that *a world of bliss and glory, invisible to other mortals, had been unveiled to her inner sight, and that, for a temporary period, she had been admitted to communion with the spirits of the just made perfect.* We understand that the girl was restored to nearly her ordinary condition in about an hour. Phenomena analogous to the foregoing came under our personal observation, at a house in Alexander Street, in the afternoon of Tuesday last—and it is worthy of special notice that the party affected had *never been at any of the Revival meetings.* We there found an interesting girl, represented as being *less than eight years of age*; and we ascertained that her general character is that of a shy, intelligent and truthful child—that she has been instructed in the first principles of religion, was accustomed to repeat little prayers at morning and evening, and is a pupil in the infant department of Guy's free school. When we first saw her she was extended upon a pallet, and slowly recovering from a *cataleptic, or we should rather say somnambulic trance*, into which she had been instantaneously stricken about five hours previously, when in the act of preparation for her daily exercises at school. For some time subsequently to the visitation her eyes were fixed on vacancy, her hands clasped, and her lips moving as in silent prayer. Her arms were frequently elevated, as if to grasp some object immediately in view; and, on one occasion, she clasped her father's hands, and pointing upward, motioned him to look, and pray. At another

time she suddenly called upon the bystanders to raise her up, in order that she might take hold of some glorious object presented to her imagination. On recovery from this state, she insisted, to ourselves and all around her, that *she had been in the company of superhuman beings in a world of light and blessedness ; and, to the utter amazement of her parents, she affirmed that she had there intuitively recognized her infant brother, who had died eleven months after his birth, and five years before she was born !*"

The following remarkable case is given in a Coleraine paper about the same time. It occurred at Kilconriola, at the meeting presided over by the three lay converts who came as a deputation from Ahoghill :—"The person affected was a married woman, of middle age. She appeared to be greatly *excited and feverish ; her pulse was quick, there was a hectic tinge upon the cheeks, her eyes were partially closed and bloodshot, and her face was streaming with perspiration.* Her appetite was entirely gone, and for the space of fifty-six hours she was unable to taste anything but water. After the first four hours of racking pain, and incessant cries for mercy, she became more composed, but remained prostrate for nearly three days in the condition which we have described. During the prostration of this woman her house was visited by hundreds of the neighbouring people. *She had never been taught to read or pray, and was unable to distinguish one letter of the alphabet from another,* yet she prayed with intense fervency, and exhorted the

people to repentance with the most astonishing fluency and accuracy of speech. This case, like many others, was accompanied by visionary scenes—*illusions, certainly, but of a very extraordinary character.* Among other things, she maintained that *a Bible, traced in characters of light, was open before her, and that, although unable to read, a spiritual power had endowed her with capacity to comprehend the meaning of every word in it.* It is an undoubted fact that *she repeated with literal accuracy, and as if reading from the volume, a very large number of quotations from the Old and New Testament, applying them in an appropriate manner in connexion with the prayers and exhortations wherein she was incessantly engaged!* but these perceptions gradually faded in her progress towards recovery, and entirely disappeared on restoration to her ordinary health.”

The Rev. J. Marrable narrates the following, as occurring under his own eyes :—“ I was particularly struck with the following case: N. C., not eighteen years of age, *was in the act of holding a conversation with an invisible Being whom she called an ‘ angel.’* I shall not attempt to describe this scene, or the words she uttered; but when, in about half an hour, she awoke out of the trance, and became reconciled to see so many faces looking in amazement at her, *with tears flowing from all eyes,* her tongue, which could scarcely articulate plainly before, became loosened, and *in the most eloquent manner she addressed all present* (especially an old man weeping at the foot of the bed) on the subject of salvation, with an ex-

pression of holy joy and gratitude *and intense love beaming in her intelligent countenance*. She, in the middle of her address, called on us to sing a hymn, and continued for several minutes in such eloquent strains that all present were compelled to admit that they had *never seen or heard anything like it before*. *I would myself have gone a thousand miles to see this one case, and did not think it possible that the human countenance could be lit up with so sweet and happy an expression of delight*.

“The awakening, it will be seen, extends to all classes. Its external demonstrations are extraordinary, and many of them certainly mysterious: they show that a mighty spiritual power is in operation. Not only are there physical demonstrations, but in certain instances, as in the case last named above, there are trance-like or ecstatic visions; *these are external accompaniments which the Lord permits*, and which He doubtless uses in some way in promoting the work or for his own glory. *We offer no explanation of them*; they are simply extraordinary external marks of a great spiritual impulse given to the minds of multitudes. They may altogether cease, and we have reason to think that they are becoming less frequent than they were.”

Dr. Massie, in his excellent compilation of materials, and remarks on them, introduces the following narrative in these words:—

“I do not add to the number of illustrations of this nature; but neither can I altogether ignore the existence and relation of such appearances in the re-

presentation I give. My statement, without them, would not be true to history, or to what may appear to be God's will.

“An instance of singular but well-authenticated sorrow and deliverance will finish this class of manifestations. The facts are vouched for by Messrs. Nevin and Dunlop, who were with the young girl while in the state described. ‘On Monday evening,’ they say, ‘we called to visit and speak a word of comfort to a little girl in the Commons, called M. E. R. (aged fourteen), who had been labouring under conviction for some days previous. We found her in a melancholy, depressed state, and after conversing with her for a little, we intimated that we would engage in singing and prayer before leaving her. While singing, she fell speechless at our feet. We at once removed her to bed, when it was evident to all that she had been deprived of both speech and sight; her mind, however, was active as ever, and her sense of hearing unimpaired. At four o'clock she fell into a quiet state, and slept till after seven. In the meantime we left her, and returned at eight, when we found by her communications that she had awoke in the same state of mind as she fell asleep. During the forenoon, Drs. Macaldie and Clarke visited her, and expressed their opinion that none could heal her but the Physician of souls. Later in the day the dispensary doctor visited her, and endeavoured to restore her by applying remedies to the body, but without effect. About half-past three in the afternoon we again visited her, and sung, ‘Lo! He comes

with clouds descending,' and ere this hymn was finished her tongue was loosed, her eyes were opened, and she joined us in praising God. This was about four o'clock on the evening of Tuesday—she having been eighteen hours deprived of sight and speech.' ”

Dr. Massie proceeds :—

“ A few other instances are so peculiar, and yet so accredited, that I give them as inscrutable and mysterious, and leave the reader to deal with them as an enlightened judgment may decide, venturing only to observe that I do not detect in them ‘ Satan’s devices,’ or even man’s inventions.

“ In compliance with numerous applications upon the subject, we proceed to notice other recent phases of manifestation not less astonishing. Two young unmarried women (whom we shall call Jane, aged eighteen, and Ellen, aged twenty-three) reside at a locality about two miles distant from Ballymena, and within three hundred yards of each other. Both were apparently in good health ; and about a month ago, although not upon the same day, nor at the same place, they were each stricken with ‘ conviction,’ accompanied by agonies of conscience and nervous excitement, as then of ordinary occurrence in the reported cases. It would appear, that the ‘ impression ’ originally made, only modified in point of form, had returned upon them both repeatedly, particularly after the mental excitement of those religious exercises ; and a species of sympathy became established between them in such a manner that whatever affected

the one party was sure to exercise a corresponding influence upon the other. On Monday, the 18th ultimo, about two o'clock in the afternoon, Ellen, whilst busily engaged at work in her own house, suddenly exclaimed that Jane had become ill—said that *her mind told her so, and that she must go and visit her*. With that intent she left the house; and on entering that of her companion, found that she had just fallen into a trance—deaf, dumb, and motionless. Within a minute afterwards, Ellen had fallen upon the floor *in a precisely similar condition, and both remained in that state and position for fully three hours*. Both recovered *at the same moment*, and immediately on their recovery they were separated; Ellen being forthwith taken to her own house, where she fell upon her knees, and was engaged in prayer for half an hour. To the great surprise of her relatives, she then affirmed that, precisely at four o'clock on the following evening, she would become deaf, dumb, blind, and without power of motion in one side of her body, for the space of six hours, and that she should be restored to her natural condition at ten o'clock. On being asked how she could know that she would be visited in such a manner, she replied, 'I cannot explain how I know it; but my mind tells me that it will surely be as I have said.' Every effort was made to remove the impression from the mind of the party thus affected; and care was taken that Jane should *have no information of what had been predicted in reference to her companion*. Ellen continued at her ordinary work, and apparently in

her usual health, throughout the forenoon of Tuesday; and the hand of the house clock was secretly put back fifteen minutes in the course of the day. Precisely at the moment when the clock indicated that it wanted a quarter to four, but when the real time *was fifteen minutes later*, Ellen's arms dropped, her eyes closed, and she fell from her chair without speech or motion, and in a state of absolute insensibility! She was carefully laid upon a bed; and on examination it was found that the joints of her right arm and leg were perfectly immovable, and the entire of those limbs rigid as iron. The excitement among the people of the house was naturally very great; but it was doubled in intensity when intelligence arrived that *Jane had fallen into a state exactly resembling that of Ellen* in all points save that of blindness, for she had become deaf, dumb, and without power of motion in the limbs of her right side, precisely at the same moment that Ellen had been thus affected, the only apparent difference in their condition being in the fact that Jane retained the faculty of sight. Not a muscle of Ellen's body appeared to be unduly excited; but the fingers of her left hand were observed to be in an almost continual motion, as if keeping time to music. Jane's teeth were found in spasmodic contact, as in the case of ordinary tetanus; Ellen's were not so, but her tongue appeared as if cleaving to the palate. In this abnormal condition both women remained for a period of six hours, and both awoke to consciousness, and in the full possession of all their faculties, *precisely at the same mo-*

ment. At five minutes before ten, Ellen's rigid arm regained its natural condition, and she was observed to raise her hand and lay it gently across her breast; but up till the stroke of the predicted hour, no other change became perceptible. Before the remaining strokes of ten had sounded from the clock, she was fully awake; and her first exclamation, amid a house then crowded with anxious visitors, was, 'Christ is my Saviour! He is all and in all!' It may appear incredible, but the fact is established beyond all controversy, that *these identical words were the first* uttered by Jane in her own house, three hundred yards distant, as she awoke to consciousness *at the same moment !"*

Dr. Massie further narrates the following. It is the case from which a short extract is made in the first chapter.—“From our memoranda of cases wherein strong mental convictions have been accompanied by new and mysterious operations upon the physical condition of the parties affected, we submit the following record of phenomena as brought under our special notice on the evening of Saturday last. There is not a shadow of doubt as to the facts; and, if they are capable of explanation upon natural principles, we must leave their elucidation to the ingenuity of more profound philosophers. The party to whom we refer is a young and healthy woman, but utterly uneducated—*unacquainted even with the letters of the alphabet.* She is a servant in the house of a pious and respectable farmer, who is an elder in one of the Presbyterian Churches of Ballymena, and resi-

dent in a neighbouring district. We shall call her Mary:—her real name, and that of every other individual referred to, we can readily supply. On the first Sabbath of June last, Mary was severely and very properly rebuked, by a member of her master's family, for indulgence in a vicious habit of profane swearing; on which occasion she jeeringly replied that she would attend at a prayer-meeting, appointed to be held on a neighbouring farm that evening, and '*get the Revival.*' She did attend the meeting. In the course of the services, conviction fell upon her soul with the force and velocity of a thunderbolt. A shock, like that produced by electricity, thrilled every nerve; and, yielding to an irresistible impulse, she loudly and earnestly called for Heaven's mercy. She returned to her master's house in agonies of penitence. Her 'conviction' of sin had not been succeeded by any real conversion to 'newness of life'—for she had no consciousness of pardon, or any feeling that she was at peace with God. In this unhappy state of mental anxiety she remained till the 23rd, on the evening of which day, and in a spirit of becoming seriousness, she attended at another prayer-meeting in Ballycloughan. A similar result ensued. She was prostrated as before, and was brought back in a state of great excitement, but unable to articulate a single word. The scene which then ensued took place in the presence of her master, and in that of many other witnesses, who are all ready to confirm the statement, if need be, upon their sworn testimony. For some minutes Mary remained in a standing posi-

tion, but apparently unconscious of surrounding objects. Several times she struck the floor violently with her feet, and raised her arms towards heaven in an imploring attitude—but she remained speechless. After a while she became less agitated, and sunk backward into a reclining position, her eyes firmly closed, except at brief intervals, when they were found to be directed upward, in a gaze of fixed intensity. While in this attitude, one of the persons present put into her hand a copy of the New Testament. She grasped it with great eagerness, held it upward at the full stretch of her arm, and afterwards pressed it closely with both hands upon her breast. Now, it must be remembered that the poor girl is *utterly unable to read; and, up to the present moment, cannot distinguish between the right and wrong position of any printed book.* After some time she extended her arms at full length upon her lap and opened the Testament, *her face being all the while turned upward, and her eyes perfectly closed.* In this attitude she turned over the pages, as if in search of some particular passage of scripture; and, having succeeded, she deliberately commenced with the first line of the fourteenth chapter of the Gospel according to St. John :—‘Let not your heart be troubled,’ &c. ; and slowly, as if in reading time, she traced with the point of her finger, but without sight of eye, or motion of the lip, every word of that chapter—ending precisely with the concluding line. She then, to the astonishment of all present, deliberately marked that portion of the gospel record, by folding in the leaf in

such a manner that its point precisely corresponded with the commencement of the chapter. She then apparently renewed her search for passages elsewhere in the Testament ; and she did not cease her examination of the book until seemingly at peace of mind, and thoroughly satisfied with the investigation. In this way she fixed upon twenty-three portions of the sacred volume—running her finger slowly along the selected lines, which were sometimes comprised within a single sentence, and in other places extended to two or three verses. *In every case she deliberately marked each passage* by carefully turning down, folding, or rolling in the upper corner of the leaf, in such a manner that it invariably pointed, with perfect accuracy, to the figures denoting the verse or verses which she had apparently studied ! This solemn scene lasted for a period of about five hours ; and its effect upon the awe-stricken bystanders, Mary being well known to every one of them, may be readily conceived. Her master occasionally led the assemblage in appropriate prayer, and all present were affected to tears. The book, with every mark in it precisely as made by the girl's own hand, was secured by Mary's master upon the spot. It is before us at the present moment. We have examined it with great care ; and, from that inspection, we are enabled to state that the *marked passages bear, with pointed accuracy, upon the gospel plan for the redemption of our fallen race*, and the restoration of peace and hope to the believing Christian. Every passage, as traced and marked by the seemingly un-

conscious girl, was read by her master before all present, for which purpose the book was repeatedly taken from her hands, and again restored to her; and it is worthy of remark that, when it happened to be presented to her with the leaves inverted, she invariably restored the volume to its proper position.

“ Another occurrence, in connection with the phenomena, excited intense surprise and bewilderment among the bystanders. On one occasion, after Mary had paused in the usual manner, and traced the lines of some particular portion of the gospel, her master removed the book, and read the passage aloud, without observing that she *had not marked the verse*. The volume was then returned to her *closed*. She opened it immediately, her hands trembling with manifest agitation; and, turning over the leaves as if in anxious search for something which she had lost, she *directly found, retraced, and carefully marked the identical verse* which her master had just read! At another time, after she had traced a passage, and was apparently pondering upon the contents, her master removed the book, read the portion which she had traced, and then *marked it himself*. On regaining possession of the volume, Mary became somewhat excited. She searched for her master’s mark, found it, erased it carefully by unfolding the corner of the leaf, which she then pressed with her finger in repeated efforts to smooth away the crease. In this mysterious state of mind and body, the girl remained from ten o’clock at night till half-past three on the following morning. On regaining her natural

condition, she had no distinct recollection of anything that had occurred from the time of her prostration at the prayer-meeting, except a strong and still remaining impression that she had been tempted by the Evil One, or by her own evil heart, to unbelief; and that she had found help, defence, sustaining grace, and perfect consolation within the sacred volume. We repeat our assurance that there is not a doubt as to the facts of this case. Can medical science or intellectual philosophy explain the phenomena? Any suggestion of imposition on the part of Mary must be silenced by the unquestionable fact that she does not know a single letter of the alphabet; and we have only to add that, by every witness of the occurrence, the guiding power—the temporary illumination of mind—is attributed to the agency of the Holy Spirit.”

The “Ballymena Observer” contains the following:—

“Another new and astonishing phase of the prevailing influence has become developed in the course of the present week, in the case of a girl of pious and exemplary character, now thirteen years of age, and resident in Ballymena. She was ‘impressed’ for the first time about a month ago, and has since enjoyed great tranquillity of spirit, and good ordinary health, subject, however, to brief intervals of sudden weakness of body, accompanied by silent but very evident ecstasy of the mind. On Saturday last, whilst in progress of recovery from one of these visitations, it was discovered that she had become totally

dumb. Her tongue was paralyzed; and, although otherwise quite well, she remained entirely without power of speech. In the course of that day she wrote the following words, with a pencil, upon a sheet of paper, and delivered it to her parents:—‘I will recover my speech on Tuesday, at four o’clock, and lose it again on Wednesday, at ten o’clock. *An angel told me so to-day, 2d July, 1859.*’ We visited the girl in her father’s house at half-past three on Tuesday. She was then quite well, but speechless. The point of the girl’s tongue appeared to be turned downwards; there was a hollow curve along the centre of the entire surface, and it had been examined on the previous day by a respectable physician of the town. About a quarter before four o’clock, a weakness gradually crept over the poor girl, and within a few minutes she was found to be in a state of nerveless stupor. *Precisely at four o’clock*, and while yet in her apparently unconscious state, she suddenly regained the power of speech; and to the astonishment of all present exercised it in an outburst of sacred melody—clear, solemn, and harmonious—and she appeared to be fully awake before she had concluded the singing of the first verse! During the remainder of the evening she expressed herself as quite happy, spoke fluently, and was repeatedly engaged in prayer. About half-an-hour before midnight, she became instantaneously and totally blind! Soon afterwards, and while persons were engaged in singing hymns with her, she suddenly exclaimed ‘Hush!’ She appeared to be listen-

ing intently for a moment, and immediately afterward exclaimed that she had heard a voice which desired her to be comforted, 'for she would be restored to sight before being again deprived of speech.' The prediction was verified. Her eyes were opened at half-past nine o'clock on the following morning; and after another weak interval she became speechless for the second time, *precisely at ten o'clock*, and remained so till two o'clock in the afternoon of the same day.

"We shall only add that, on every point of reference to the above mysterious occurrences, we have been careful to state *nothing but facts*—facts well known to hundreds of the population. Who will explain them?"

Dr. Massie gives the following case: "In one of the Belfast Presbyterian churches, a young man, of vigorous frame, was smitten down. *He was suddenly bereft of speech*, and his agitation and terror under the power of God inspired apprehension for the stability of his reason. The minister engaged in prayer on his behalf, and to the astonishment of all, the Lord answered while he asked, and, on the conclusion of it, the young man himself burst, *with his recovered speech*, into a prayer of wondrous power and earnestness."

The Rev. R. Gemmell, after saying, "With regard to the bodily manifestations, I can give no opinion, nor do I like to hear any opinion, as I believe no man can give any satisfactory explanation," gives the following:—"A young lad about sixteen years of age was struck down in his own house. It took

four strong men to hold him, to prevent him from dashing his brains out on the floor. He continued in this state for several hours. When he recovered, he had *lost the power of one of his sides, and was unable to utter a word distinctly*. The third day after, I visited him, about three o'clock : he was still in the same state, but, to my utter astonishment, when standing at the door at seven o'clock, he came running forward, and shook hands with me, and said, ' O Sir, I am now quite well ! ' ”

Dr. Massie says, “ One fearful case was specified to me of an infatuated scoffer, who professed to fall down as an awakened and stricken sinner, while a companion, as depraved, ran to request the attendance of a servant of God. When they came to the spot where the feigned penitent was lying, they found him dead.”

The Rev. Mr. Moore says, “ We have not much physical prostration. In my own congregation five or six cases—all men, with one exception—and some of them very painful, have occurred. We hear occasionally of *dreams and visions—the mere drapery of the work, and the effect of its deep and intense reality* — but though beautiful and interesting in themselves, such things are not much made of here, *and the less the better.*”

At Paisley, in September, similar cases were frequent. The Rev. Mr. Macgregor says, “ Among the young women affected, two were for a time deaf and dumb, and while in this state, their countenances indicated, from their expression, the most joyous hap-

piness. Many of them had been *dreaming dreams and seeing visions*. One young woman in particular, had had a *most remarkable dream*, which she had detailed to him the previous day (Tuesday) at the breakfast hour. There might be some difference of opinion as to the weight to be attached to dreams, but, for his own part, he (Mr. M.) saw no reason why they should not be accepted as evidence of God's work. It was the case that, *wherever the Revivals had arisen, they had dreams and visions*, and they were to be regarded as evidence of the outpouring of the Holy Spirit."

The Rev. J. Smyth speaks of a young man he saw, "The narrative of whose conversion was so extraordinary as to remind one forcibly of the circumstances attendant on the conversion of Colonel Gardiner. There cannot be a doubt but the young man is of a sanguine temperament, and this led him, perhaps, into the belief that he had been favoured with *supernatural visions between sleeping and waking*; but be that as it may, he evidently felt deeply the loving kindness of his Saviour in rescuing him from the power of sin and death."

A clergyman writing from the spot to Dr. Massie, narrates—"In their struggles, occasionally, the perspiration will fall from their hair. In other cases, the visions of Jesus, by faith, *are often enjoyed for hours—in one case for nearly two days*; the most heavenly smile pervades the countenance, the most endearing words uttered; hands oft extended to receive an adored object, which is then frantically em-

braced to the bosom. During this the eyes of some are open without winking, other have the eyes shut. The happiness they enjoy they attempt to describe, and they are quite grieved when interrupted and robbed of their heaven. The gestures of the person—head, hands, &c., of those enjoying this sweet view of the Saviour, *are the most graceful*, though the parties in their ordinary state are, many of them, uncouth, clumsy, uneducated creatures.”

The Rev. Hugh Hunter writes:—

“It is now nearly five weeks since the Lord’s work commenced in good earnest in this neighbourhood. It was going on amazingly in the neighbouring county of Antrim. Every day brought new tales of *trances, sleeps, visions, dreams and miracles*; such as, *that persons who never knew a letter of the alphabet when awake could read the Bible distinctly, sing psalms and hymns, preach, and pray with ease, eloquence, and fluency*. Thank God, I was among the first, if not the first here, to look into the matter, without prejudice, and in a spirit of honest enquiry. I went to my knees. I implored God’s Spirit to guide me to a right conclusion regarding the origin and character of the great work. The Spirit did enlighten me; and upon the clearest evidence I was enabled to come to the conclusion that God’s Spirit was working mightily, breathing upon the dry bones, and raising up an army of witnesses for the truth as it is in Jesus.”

Archdeacon Stopford, in the fourth edition of his pamphlet, says:—“Visions and delusions of the sight

or mind are one of the most ordinary phenomena of hysteria. Almost every girl now 'struck' in Belfast has 'visions,' and would be greatly disappointed if she had not : she would think it only half done, and would probably pray to be 'struck' again."

The Rev. J. Whitsitt, of Drum, Monaghan, writes to a friend :—" It was true the report which you heard. At one of our meetings for prayer, at which there were a number of convictions, a dark cloud formed on the ceiling, and, in the course of a few minutes, a number of forms burst out. One in particular was of human appearance, which passed and repassed across all the lights, and descended to the pew in which a young woman was rejoicing. The appearance lasted for three minutes, or more, produced no terror, but joy, especially among the converts. All present did not see it. Perhaps 300 saw it, and can testify to the reality. I cannot tell what it was ; the substance is in heaven, and will not be visible until the time when 'every eye shall see Him.' "

A City Missionary of Glasgow, in speaking of a young woman under conviction, says :—" Such was the power of the mental throes, that she was *rendered blind, and had to be conducted by our hands and arms.* In coming out at the door, ejaculating all the while for mercy and salvation, the Divine Spirit seems to have met her at the very threshold, for all at once she turned her head round and asked, '*What light is that ?*' She saw a light where no light was. She then asked, '*What voice is that ?*' But there was no voice—and yet there was a voice !

it was the voice of the Divine Spirit, as if audibly coming from above. 'Try Jesus,' that was the Heaven-shed word. 'Try Jesus; yes, try Jesus—oh yes, Jesus; try Jesus. He is coming to me. He has come. The burning is taken away from my heart, and I now am happy. I have tried Jesus; I am trying Jesus: and oh, I have found him, all-sufficient for me, a poor sinner. Blessed be his name. He has done all things well for me.' For several minutes arrested on the same spot where the Lord had met her, she poured out her heart in ecstasy of blissful emotion."

Here is another case:—"Mrs. C—— has been one of the most striking cases I have seen; her bodily affection was very severe; she screamed, as I was told, so as to be heard a quarter of a mile off: she said 'she had felt heavy for some days, and had to hold up her heart' (putting her hands to her stomach) 'while she went about to hear a bit of singing and praying.' Describing how she felt, she said that she thought that she saw a great black mountain, or black cloud, coming slowly towards her, about to cover her. She then began to pray, and soon saw a bright light come between her and the black mountain, and beyond it a narrow path, white as snow, no broader than would lead up through a field to a gentleman's house, and that of this path to glory she could not see the end."

There are similar accounts from Port Glasgow, a town we shall have to refer to again, to which place the Revival is carried from Ireland:—"These cases of

physical prostration are sufficiently solemnising, one would suppose, *but phenomena still more marvellous are now appearing.* On Tuesday evening, along with the Provost of Port-Glasgow, and a number of other persons, I was present with a young woman at the hour which she had many hours before specified as the time when she would recover from her trance, and during which she was blind, deaf, and dumb. The persons thus affected describe themselves as being ‘away with Jesus,’ but they are not usually very communicative about what they have seen, and probably their visions are not such as could well be described. Their appearance, however, is quite enough to convince every spectator that *they are beholding some glorious vision.* The face of one young woman, when she ‘went away,’ was so radiant with heavenly beauty, that those who observed her *were struck with awe, and one woman actually fainted away.* When the vision, trance, or whatever it may be called, began, the eyes of the young woman were intently fixed on some object, which appeared to excite within her adoring wonders; her very features appeared to undergo a change, and, as it were, *a flood of light from above seemed to be poured down upon her.* *So intent was her gaze upon this glorious object that for half an hour not an eye nor an eyelid moved.* They have visions in which heaven, and hell, and eternal verities, are realized in a vivid manner.

“I would not take it upon me to say that every case of reported trance is genuine, for it is quite possible that the devil may stir up his emissaries to simulate the work of the Holy Spirit.”

Dr. Massie says of other relations somewhat apologetically, "Several cases were named to me which had been accompanied by most mysterious phenomena; the circumstances were detailed by a sober-minded Christian who was in daily intercourse with the parties so affected. *Such cases, however, must stand by themselves.*"

The "Ballymena Observer," speaking of a girl, minutely describes the appearances:—"When previously affected her eyes remained open during the entire time of visitation, but they were now firmly closed, and with the exception of an occasional gentle movement of the lips and a tremulous motion of the eyes clearly perceptible beneath the eyelids, her features were in profound repose. Her pulse was full, and beat with strength and perfect regularity, but considerably slower than it is usually found in children. The heat of her body was natural, and in general she breathed calmly; but there were several momentary intervals wherein her respiration became extremely hurried, a fluttering motion being then perceptible about the neck and breast, accompanied by a slight nervous movement of the arms and hands. She was restored to consciousness in about three hours, *but for more than an hour afterwards she was unable to move her lips or articulate a single syllable.* Her eyes, when first opened, did not appear to be cognisant of any object within view, but they subsequently assumed an expression of tranquil happiness; and when she regained the power of speech, she did

not, as on the former occasion, make reference to any scenes which had been presented to her imagination during the interval of visitation.’

The remarkable power of prayer is frequently noticed by those who have been in the midst of the Revival scenes, and in many of the instances given, they occur in the cases in which the visions had been developed. Ministers have publicly acknowledged that they now preach and pray as they never did ; that before these times they did not know how to preach and pray as they ought, and that their services had been continued for many, some of them for twenty years, without their knowledge of a single convert in their congregations, where now there are hundreds in a few weeks.

The Rev. Mr. Knox tells us:—“He believed that no untutored man, who was not imbued with the Spirit of God, could use such language as he had heard fall from the lips of some of these people—language rich in the choicest teachings of our Saviour.”

The Rev. Mr. Moore, in noticing one of these wonderful cases, says:—“I soon had to cease, and remain for, perhaps, ten minutes, in silent admiration of the sweetest and most intensely anxious and powerful and appropriate prayer I had ever listened to.” And again—“*Fluency* is characteristic of the prayers of not a few. I have sat confounded, humbled to the dust, in the presence of these supplicants. The productions are quite beyond the powers of the human mind, whether renewed or unrenewed, in its ordinary state.”

The Rev. Mr. Hanson, in writing on what he had seen, and describing his own preaching, alludes to a similar enlightenment experienced by himself in preaching.—“My heart was melted with divine love, my soul was filled with divine life and light and power. My mouth was opened—I was graciously enabled to deal with souls in a very different manner to what I had ever done before. It seemed to me now to be a very easy thing to preach.”

The Rev. Mr. Moore, in further describing these mental features, says:—“There is not merely an illumination, so that sin is seen in its true colours, and truth in its beauty, and error in its deformity; but there is an impulse given to the memory and imagination, elevating these powers inconceivably beyond their ordinary range. Sins long forgotten are remembered with the freshness of yesterday; and religious instructions, and Divine promises, and other passages of the Word which may have been read or heard in youth, but which were never committed, and which, whether in earlier or later years, could have been only half-spelled, half-read, the state of education being so utterly imperfect, are recollected and repeated with a vigour, and an accuracy, and a fluency, and a suitableness, altogether astonishing. Poor, uneducated, wretched creatures, who previously could scarcely tell who the Saviour of sinners is, or anything about the terms of salvation or the gracious promises of the glorious Gospel, *seem to know Jesus as by intuition*, and with an humble, holy, sweet, confiding familiarity they remind Him of his character

and promises. *A smile of celestial loveliness plays over the countenance, though perhaps naturally plain, and pervades it with a sweetness—a charm far transcending the loveliest smile of the loveliest countenance on earth, in ordinary circumstances.* The hands are often raised upwards as if beckoning the Beloved to come, and then are they clasped energetically over the bosom as if embracing him to the very heart. The feeling at this moment, whether uttered or unexpressed, is, ‘Oh my sweet Jesus;’ ‘My beloved is mine, and I am his;’ ‘Tell me, ye daughters of Jerusalem, is there any beloved like unto my beloved?’ A very remarkable physical feature, wondrously displayed by some, especially females, when enjoying these celestial scenes and society, is that *every movement, every gesture of the person, the countenance, the head, the hands, is the very perfection of gracefulness, though the party be utterly uneducated, and naturally most uncouth and awkward.*

“These enjoyments are occasionally interrupted apparently by some hostile agency. Then the countenance wears an angry aspect; the hands are energetically moved, as if to motion the intruder away; and these or such words are uttered: ‘No, I won’t,—I won’t go with you—away—away!’ In some cases the conflict with the enemy is fearful—agonising to both mind and body—and when deliverance is felt, the triumph is ecstatic.”

Here this wonderful narrative of the inner workings comes to an end, and it only remains for us to hear what is said of them from other points of view. We

shall not see the facts as we have selected them seriously impugned, nor is it easy to conceive how they should be, in the face of the thousands who have witnessed them. The physical and the mental features in themselves are not denied ; but the results claimed by the advocates of the Revival in the conversion of souls, as that word is used in its technical religious sense, has given rise to much disputation, and to some attempts at statistics which objectors could not sustain. The mode in which these phases have been induced, is by objectors alleged to be by an artful and systematic working on the part of the preachers, who have resorted successfully to the most likely means for producing hysterical affections. That consequently these phenomena are simply the results of forms of hysteria, and that they disfigure, and to a great extent destroy, any goodness which might otherwise possibly exist in the work ; and from this it is argued by others, that the whole movement is physical, and nothing else. Whilst others, especially from the description given in the last chapter, say that it is absolutely Satanic, and decline all further controversy as superfluous.

In the present state of knowledge, or ignorance of such matters, it would have been impossible, perhaps, that such scenes should have been enacted without giving rise to these many theories ; for they are precisely of that class of facts which the world has always shewn the greatest backwardness in believing. Especially is it difficult in this mechanical age, when philosophy has beaten back all providential workings

by seeking out the natural laws and secondary causes of things, to bring about a state of mind which shall go deep enough into itself to recognize the workings of a loving Father. Neither can such workings be always clearly discerned, when mixed with the natural working of the soul, and presented in distorted aspects. It is always a danger to forget the composite nature of man, and to suppose that such phenomena can be resolved by judging of them from only one side, whether that be the spiritual or the physical side.

It can hardly be thought that we arrive at a final truth respecting them, when we say that such wonderful conditions of the soul are the result of physical causes, whether of disease or otherwise, and it would be as far from the truth to attribute to them an exclusive spiritual development, for then, as is justly said, they would amount to a new revelation. One great truth we learn from them, that whether the cause be Divine or Satanic, or be physically induced and man made, the soul has indeed these great capacities and powers of intuitive knowledge of enlightenment, of memory, of prayer, and prophecy.

It were an ungracious task to reason to the contrary, for it would be more worthy of man's destiny to be wrong in indulging in these high hopes, than to be right with grovelling material ends and aims. And so if critics prove that we are wrong, we shall prefer to remain so, rather than to be with them.

CHAPTER VI.

WHAT THE PHENOMENA ARE NOT.

“The people therefore which stood by, and heard it, said that it thundered, others said an angel spake to him.”

It will be better to dispose of those who see nothing good in all that we have narrated, and who protest with Dr. Perfitt, “against the blending of the two ideas—revivalism and religion,” and who say with him, that “they are neither alike nor compatible.” No new facts are brought forward in support of such statements, but the argument proceeds mainly against the Calvinistic ideas of the nature of the conversion effected, and against the physical and mental phenomena, which are looked upon as diseased states of the body and mind. Indeed it may be said to be directed principally against the doctrinal elements of the movement, and so far there is room for much discussion and disagreement; as to the phenomenal states, they are thought to be too clearly bad to require much argument. The weak part of the view is in not holding to the facts, which are too large and luminous to be

put out of sight—*that a great moral and religious result has been attained* in turning the hearts of tens of thousands in a heavenward direction. Their religious dogmas on many points may be wrong, but what were they before the Revival came? What was their religious creed? Mainly one that bound them to the devil. It would be hardly possible with many of them to have been worse, and any change could not but be for the better. And are not they better now for what has come to them, whether or not their opinions on some always disputed points are of the best? They may have very questionable ideas of the means of attaining a regenerate life, but it appears as if their ministers agreed with them, and taught them their doctrines, and we shall find strong evidences of a law pervading the whole of this movement, that it has taken much of its tone and framework from its leaders.

Here is an instance quoted by Dr. Perfitt, from the Revival Advocate, of the preaching by a Mr. James Caughey, of a leave-taking sermon, which is applicable in this point of view.

“‘It is,’ said he, ‘my fixed purpose to go the whole way to heaven: ministers, local preachers, leaders, members, young converts—will you meet James Caughey in heaven?’ To this appeal many cordially replied ‘We will—we will, with the help of God!’ ‘Now then,’ said the preacher, ‘will you oblige the stranger by standing up, all of you who have resolved to meet him in heaven?’ In an instant 3000 persons stood up, and, unable any longer to repress

their feelings, burst forth in a general wail of grief at the departure of Mr. Caughey, and in shouts of glory at the thought of meeting him again in heaven. As a manifestation of melting pathos, this scene was rarely, if ever surpassed." We know of at least one person who would not have felt it any additional attraction towards a good life, that it would end in meeting Mr. Caughey, and we have no ground for expecting that a Revival conducted and modified under such external influences can attain the results which would silence all objectors; but still less is there reason for ignoring what is clearly good because it is mixed up with some false notions. There is no reason to suppose that in this outburst of Mr. Caughey's there is anything but ignorance, and that presumption which is ever its handmaid, and ignorance or not knowing is not necessarily bad, until it refuses to be taught. It seems a pity therefore that those, who do not approve of the Methodist and Calvinistic tendencies of the Revival, should not endeavour to instruct and lead the movement in a better way whilst souls are so warm as to be plastic in their hands. Those who could do this will not, for such warm hearts are not to their mind, and even are hard to kindle under their colder teachings.

To see the easy error into which we may fall by looking only to the physical side of the question, let us read this piece of eloquence on a Revival scene in a ragged school in London. It contains some truth, but it ignores a great deal more. It is from one who greatly condemns the whole movement. "Here are 150

ragged, ill-fed, uneducated little boys and girls, from six to fourteen, kept until after ten at night to listen to a 'deeply impressive' account of the doings in Ireland, in all their agonising details. Was there no mercy in the heart of the speaker? No sense of childhood's weakness? No thought of the Divine Justice? And there they were rolling upon the floor, crying out until two in the morning about their sins. Great God! how art thou insulted. Their sins! Why surely, if God arose in his anger it would be, not to crush down and agonise these little friendless, hungry, orphaned children, only six years old, who cannot comprehend the meaning of such subjects, but *He would rise against the high and the mighty*, the men of wealth and statesman power, who, through neglecting their duty, have left these little ones to become the victims of hunger and cold, and hence also the victims of our hard laws, and, to them, cruel institutions. Comments upon such mockery and cruelty are needless."

In another place he says—"I could quote from the columns of avowed enemies to the movement a number of painful facts, but as these would be open to the objection of spite or misreporting, I have considered it best to call only such witnesses as those whose testimony must be above question. This will narrow the discussion, but will still leave us enough of evil to appal even stout-hearted and strong-minded men."

And again—"I am not dealing unjustly in thus speaking. I see the poor little girl crying in the Irish

churchyard; I see the young women rolling in agony upon the Irish meadows; I see the ignorant men, the hysterical women, and the fear-struck children in the Irish churches, with horrible anxiety pictured upon their terror-stricken countenances; and I see the poor little boys and girls in the St. Giles' refuge rolling upon the floor, their young hearts filled with fear through the story of Irish madness which, without stint or mercy, had been poured into their ears. Yes, I see all this, and more than this—more than can now be told; and then, while listening to the wild screams which burst from the agonized hearts of an ignorant and frenzied people, I hear also, and blended with the screams, the voices of the 'holy men'—voices of the leaders and teachers in our spiritual Israel—raised as in thanksgiving to God for all this agony, which, either in their blindness or through their hypocrisy, they dare to call 'His great mercy.' I hear them pray that the same 'blessing' may be granted unto us; and, from all this, what is it possible to conclude other than that, if they are in earnest, then are they blind also? but, whether earnest or not, they are endeavouring to inflict upon England one of the heaviest curses that could descend upon a people whose ancestors won freedom alike on the fields of civil and ecclesiastical conflict."

This is the substance of the argument in favour of the Devil, and we may now dismiss both it and him to their several limbos.

Archdeacon Stopford, of Meath,* is the champion

* The Work and the Counter-work. Hodges and Co., Dublin.

of the physical mode of accounting for the Revival, whose arguments are the best poised, and sufficiently comprehend those of others having the same views. He does not, however, fail to see "much good in the movement. All," he says, "agree that there is widely awakened a serious attention to religion in the minds of thousands who never thought seriously of it before, that there is an access to men's minds on the subject of religion, a readiness and desire for instruction, and for joining in the worship of God, such as never was known there before; that churches and other houses of public worship are now filled as they were never filled before; that instances are numerous of persons whose outward life is changed; that in some places the outward face of society is changed (as far as we can yet see) by a visible reformation: all this is admitted without question by those who see most to blame in the conduct of the movement.

"Even a stranger cannot fail to be struck with the earnest concern about religion which appears to pervade the people: as I listened to a street preacher during the dinner hour of the working men (the best sermon which I heard in Belfast), it was impossible not to be impressed with the earnest and reverent expression of countenance in all the working men and lads who gathered round, perhaps one hundred and fifty in number; faces so earnest I never saw before in any congregation. From house to house I saw much of the same feeling."

These are large and worthy admissions for such a

man to make, and they may well be taken for truth at his hands ; but unfortunately the Archdeacon is acquainted with the characteristics of hysteria, and as he recognizes some of them in the two last classes of cases which we have described, instantly he forms a theory not only that the Revival is hysterical, but that as a consequence it is a disease and the counter-work of Satan, so far as it is developed in those forms. He also hesitates, and we may many of us do the same, at the idea of absolute and permanent conversions being attained so rapidly, and under such circumstances, but he hardly grapples fairly with the wondrous facts we have seen when he attributes them to a human disease, and thence to Satan. True, we see what may well be taken as an abnormal and quasi diseased state of the body, accompanying this strange awakening of the soul to a search after heavenly things, but in no edition of Hippocrates would he find such mental symptoms recorded, as a part of hysteria or of any other disease. And suppose that the love of Christ is found to be a characteristic of certain distempers of the body, should there not even be a run after the apothecary, who could give us drugs to bring them on, or put us in the way of catching such a sickness ? What a blessed thing that it seems to be so easily contagious as we find it is in Ireland, even should it not be permanent in all cases, which would be too much to look for.

Probably it may partake of the general law of many other disorders in being more likely to recur in the patient after having once been the subject of it.

Sickness of old has been a great awakener of men's souls to religious influences, and it does not finish the question, when a clergyman is visiting the sick man, and observes the silent heartfelt prayer, to tell him that he has the scarlet fever.

The Archdeacon, however, has done good, and unfortunately, necessary service, by insisting as he does that the prostrations in themselves are not religion, nay, may have in many cases little or no connection with it. The true judgment is to be formed, not by the number of those who are stricken in a bodily sense, but by the number of those who are awakened to a new life, and who shew it by their works, and their persistence in heavenly aspirations. The real counter-work is not either in the physical or in the mental phenomena, both of which are to be accounted for by natural laws of the body and soul, but in the proclivities of the natural man, in his proneness to relapse into his former state, and to give up the warfare which his new birth entails upon him. This is the counter-work, and not the mere mode of his new birth, which is an accident that is past, though one he is not likely soon to forget. How was the man who used the dreadful words, that "Sixty gods could not make him yield," to be awakened? By what gentle process was his soul to be touched with love? How was he to be brought "to be one of the most earnest and successful of the men engaged in bringing sinners to the God and Saviour whom only six weeks since he had so defied?" Would you send a new missionary to him from Meath, and tell him that

you had made a great discovery, and that what he was suffering from was only hysteria, and that he should obtain medical advice to restore him to his former state? Was his an instance of the great adversary sowing the tares amongst the wheat by making use of physical symptoms for his purposes? If it be, it is only the strongest instance that Redeeming love and Providence are stronger than the Devil, and that evil is ever ruled for ultimate good. Better to be attracted by love, than to fear the Devil; for fear is the lowest incentive for the soul, though even it, may be greatly useful in first awakening the moral faculties. It is on this account that we may pass a milder judgment than we otherwise should, on many of the Revival scenes, in which ministers have put forward the pains of hell in much more prominence than the love of God. This is a part, however, of the system of the class of religionists who have led the movement.

It is not necessary, nor indeed profitable, to go largely into the Archdeacon's arguments in favour of his hysterical theory; for, although in that part of it which relates to the mode of transmission of "the disease," he is mainly right, yet it seems most clearly demonstrated by Dr. Carson, of Coleraine,* who has published three closely-reasoned letters on the subject, and by other eminent physicians, that the affection is not and cannot be hysteria, from which it

* Three Letters on the Revival, by James C. L. Carson, M.D. M'Combie, Coleraine.

differs in several marked particulars. On our view, however, it is not very material what may be the exact nature of the merely physical concomitants, whether they arise from hysteria, or from another disorder, or from no disorder at all, for in so far as they are in any degree physical, they do not concern the question, which is one of the soul and of its relation to God. If it can be shown that there are no mental characteristics, or that, there being such, they are bad in their outflow and in their results, then we must concede that it is a counter-work, but otherwise not so. Still we shall find it of use, for another reason, to determine the mode of transmission, for we may find that it explains more than the mere physical theory.

One thing, however, is remarkable, that of all who have written on the subject of the prostrations and convulsions, with the exception of those who have taken up the hysterical theory, each one, including Dr. Carson, fully acknowledges his utter ignorance of what the physical agent is, whilst all of them, including the Archdeacon, fairly give up the question of the wonderful mental characteristics of the Revival, and can in no way account for the state which produces them.

The question of hysteria has been so widely canvassed, that it is worth while, even at the cost of a long extract, to present the whole argument as it appears in one of Dr. Carson's excellent letters.

Dr. Carson, after careful observation, says, in the seventh edition of his Letters :—

“ Without doubt, there is a physical agent, as well as a spiritual one, abroad. The one is, as it were, the handmaid to the other. *They are both specially from God, and are most admirably calculated to work out His great design.*

“ I see a good deal of time and labour have been spent in *asserting*, over and over again, that the physical manifestations are neither more nor less than hysteria. Were it not that the public might be misled by the plausible and ostentatious statements which have been put forward on the subject, I would not think of occupying time with its consideration.

“ There is no reason why the country should be free from hysterical cases now, more than at any other time. On the contrary, we should rather expect the number to be increased, in consequence of the excitement which is abroad. Hence, as might be anticipated, *some cases of hysteria are to be met with in every district where the Revival has appeared.* But the man who will confine his observations to these cases, or confound them with the Revival manifestations, has but a poor capacity for the observation of facts. The fact is, *the Revival and hysteria have scarcely any symptoms in common.* Any person in the Revival district may easily convince himself of this fact by turning to the article ‘Hysteria,’ in the first work on the ‘Practice of Medicine’ he can lay his hands on. To enter fully into the distinguishing marks of these two affections would extend this letter to an unreasonable length ; but there are two or three features which require to be noticed, and which are

capable of being judged by all parties. In hysteria we have *the ball in the throat* as a prominent symptom; but nothing whatever of the kind in the Revival. In hysteria we have laughing and crying at the same instant, or in succession; nothing whatever of the kind in the Revival, but an overwhelming, intense, and earnest anxiety in supplicating mercy for the soul. In hysteria there are convulsive movements of the extremities, which I have never seen in the Revival, as the person affected sinks down *with a partial loss of power in all the voluntary muscles*. There is one other fact, however, to be mentioned, which, of itself alone, is sufficient to convince any rational man that the cases are not identical. Hysteria is *almost entirely confined to the female sex*. This is a point beyond dispute. It is very common in the female, but so *extremely* rare in the male, that the late Dr. Hooper, and the present Dr. Watson, of London, in their immense practice, have seen only *three cases* each, which they could at all compare to hysteria, and these cases occurred in debilitated subjects.

“I have been twenty-one years in practice, and have never yet seen a case of hysteria in the male subject, either old or young. In Frampton’s edition of ‘Thomas’ Practice of Physic,’ it is said, ‘Masculine hysteria is comparatively very rare; so that the sex of the patient will assist the diagnosis. It is a disease infinitely more prevalent among the rich and unemployed,’ (how many of the rich have had the Revival?) ‘than with those who must take thought or engage in labour to obtain their daily bread.’ In

Hooper's Vade Mecum, by Guy, the 'female sex' is set down as the first predisposing cause of hysteria; and it is said to be 'rare in the male sex.' Dr. Mackintosh, in his 'Practice of Medicine,' observes, 'It is a disease almost exclusively affecting females, but males are not entirely exempt;' and Dr. Watson, in his Lectures on the Practice of Physic, says, '*The hysterical seizure is almost peculiar to women.*' Here now I have quoted the practical opinions of some of our most eminent British Practitioners and Professors of Medicine. Am I not fully justified in asserting that hysteria is almost exclusively confined to the female sex? The cases which even approximate to it in the male subject are so extremely rare that they may be said to be only nominal. To all intents and purposes, hysteria is a disease of the female. The case is very different, however, in regard to the Revival. Unlike hysteria, it occurs chiefly amongst the lower and middle classes of society, who are obliged to earn their subsistence by their daily labour. It is to be found as readily amongst the hardy inhabitants of country parishes and mountain districts, as in towns and cities. If all ages are included, there are very nearly as many males affected by it as females. I have seen and known of an immense number of instances in which *the strongest, stoutest, most vigorous, healthy, and lion-hearted men in the country have been struck down like children*, and have called, with the most agonizing entreaties, for mercy for their souls. How could all this be hysteria? Would any medical practitioner disgrace

himself by saying it was? Even if he were so very thoughtless as to do so, how could he account for the fact that more cases of the Revival have occurred in the MALE subject *in one town, within three months,* than are to be found, under the head of masculine hysteria, in the whole records of medicine, over the whole world, since the days of Hippocrates? The attempt to account for this would, indeed, be a hopeless task.

“Further, it is not for a moment to be imagined that hysteria could occur, as the Revival has occurred, amongst perfectly healthy and vigorous females in country districts. When it does take place, even in the female sex, it is amongst the debilitated, nervous, and unhealthy. A new epidemic may start up, or an old one may appear in a more than usually virulent form, without exciting surprise, but that hysteria, which has been common in all ages and in all countries, and which might almost be said to be entirely a disease of the female sex, and, even in that sex, connected with debility, or aberration of a special function, should undergo such an extraordinary and unheard-of change of character as to attack females in perfect health, and also to seize upon all sorts of males almost as readily as females, is a thing so utterly out of the range of experience that I am surprised any rational man could believe it for one moment. *Such an occurrence would be equal to an eighth wonder in the world.* I think I have said enough on the hysterical aspect of this affair.

“What, now, of catalepsy? ‘The patient,’ says

Dr. Watson, of London, 'remains, during the paroxysm, in the position which she (for it is almost always a female) happens to be at the instant of the attack, or in the position in which she may be placed during its continuance. The limbs assume any posture in which they may be placed, and that posture, however absurd (to all appearance), inconvenient, and fatiguing, they retain, until some new force from without is applied to them, or until the paroxysm is at an end. The patient, so affected, looks like a waxen figure, or an inanimate statue, or a frozen corpse.' This extraordinary disease is so rare that Dr. Watson regrets missing the one only opportunity he ever had of seeing a case of it. To do more than place its peculiar symptoms before my readers, for the purpose of showing that it has nothing in common with the Revival, would be an unpardonable waste of time.

"The progress of Christianity is often retarded by the pusillanimous conduct of its own advocates. Many men, from mental weakness or fanaticism, undervalue, disregard, or despise scientific knowledge, and, consequently, are prone to set aside scientific facts which do not appear to harmonize with their own religious theories. In this way, they disgust the scientific world, and become a direct barrier to religious investigation. We should never place the Book of Nature and the Book of Revelation in opposition to each other. They must be capable of reconciliation as they both come from the hand of God. The one has nothing to fear from the other, provided

only they are both correctly interpreted. Truth must square with truth. To fear truth, let it come whence it may, is a sign of the greatest weakness. Let us, then, never shrink, on any account, from a full examination of the Revival in its scientific, as well as in its religious, aspect. If we are afraid to do so, we are dishonouring its author. I now freely and fearlessly state, that, in my opinion, *there is a physical, as well as a spiritual, agent concerned in the Revival.* There does not appear to me to be any other rational way of accounting for the facts. Whatever I may have been disposed to think at first, I am now fully satisfied the symptoms of a Revival case do not correspond to the effects which are manifested as the result of mere mental impressions. The unearthly tone of the intense, melancholy, and subdued entreaties for the soul, and the partial prostration of muscular power in the individual affected, are very different, indeed, from the wild and indefinite screams, and convulsive paroxysms, which arise from sudden mental anguish in connection with great temporal distress; and we cannot consistently refer them to a sudden view of spiritual danger, *because the same sudden view of spiritual matters has been revealed to thousands of individuals of different constitutions, at different periods of the history of the world, without producing the like results.* We have no reason to assume that conviction and conversion, under ordinary circumstances, invariably take place by a slow and gradual process. Such may frequently be the case; but certainly it is not always so. If, then, these changes

are often sudden and overwhelming, and that, too, in persons of a nervous disposition, *how does it come we have never before seen real Revival cases during our lives?* There would have been examples of Revival cases nearly every day, for ages past, in some part of the world, if they were entirely owing to sudden conviction and conversion. The explanation by mere mental impressions will not satisfy a close thinker in regard to them. There must be a special physical agent concerned.

“This view is greatly strengthened by the way in which the Revival has travelled. *It has not leaped from the north to the south, nor from the east to the west, of the island. On the contrary, it has followed a steady, gradual, progressive, and uninterrupted course from parish to parish, and district to district. It has travelled almost like a wave.* This is a fact which is patent to all, and speaks strongly in favour of a physical agent. Again, it was observed from the first that the most illiterate convert, *who had himself been physically affected, had far more power in producing the manifestations in the audience, than the most eloquent and touching speaker who could address them.* There did not seem to be any proportion between the words uttered by the speakers and the results produced. It looked more like a physical effect produced *by individual on individual than anything else.*

“Further, it appears to me there is an *insuperable* objection to the idea of *exclusive* spirituality in these cases. If the physical manifestations are, in any

sense, the result of the operation of the Holy Spirit on the mind of man, we must of necessity hold that *every person who is physically affected is a converted soul, and will finally be saved; or else we must abandon all our views of evangelical Christianity. I cannot believe that the Holy Spirit will commence the work of conviction and conversion without carrying it on to salvation.* The real work of the *Almighty* Spirit cannot thus be marred. The Lord is 'married to the backslider,' but not to the hypocrite. No man can backslide until he is on the road; and if the Lord is married to the backslider, *he must inevitably return, and ultimately be saved.* The idea of exclusive spirituality in the Revival would involve us in endless difficulties, which can all be avoided by the simple idea of the double agency. If we do not adopt this view, what are we to do with those *cases of deafness, dumbness, blindness, extraordinary visions, and prophesying*, which have occurred in some localities? If these are produced by the Holy Spirit, *some of them would be equal to a new Revelation*, and would supersede the written Word. They are too absurd and contradictory, however, to permit us to place the slightest dependence in them. They are not either directly or indirectly the effects of the Holy Spirit. They are entirely owing to the effects of the physical agent on the brain and nervous system. In the spiritual view they are inexplicable *without running directly into materialism*; but in the physical aspect, there is no difficulty at all in unravelling them, if we only keep in mind that the brain is not a single, but

a compound organ; that it is connected one way or other with all the nerves of sensation and voluntary motion; that each of its parts performs a separate and entirely distinct function, and that the mind can use these parts either separately or conjointly, as the case may require. If the brain is all healthy, the mind will appear all right in operating through it; but if any of the organs of the brain are changed from their healthy condition by any cause, the mind will appear to be obstructed, or go astray, exactly in the same ratio as the aberration of its material instrument, the brain. This is a simple clue to the whole affair, but I have not space here to develope it any farther.

“In regard to the nature of the physical agent, I have no hesitation in acknowledging my utter ignorance. I know of nothing to correspond exactly with it in the whole range of philosophy.” “No person but the man who has witnessed them could have any idea of the awful effects produced on the public mind by a number of Revival cases. A scene like the one which took place on the night in which the new hall in Coleraine was first filled with these cases has, perhaps, never been equalled in the world. It was so like the day of Judgment, when sinners would be calling on the mountains and the rocks to hide them from the storm of God’s wrath, that it struck terror to the heart of the most hardened and obdurate sinner.”

So lucid a statement as this, from so close an observer, is most acceptable, as settling conclusively what the Revival phenomena are not, and it will

afford us much assistance, also, in settling what they are. We observe the pregnant words, that the Revival "has not leaped from the north to the south, nor from the east to the west of the island. On the contrary, it has followed a steady, gradual, progressive, and uninterrupted course from parish to parish, and district to district. It has travelled almost like a wave;" and, again, "that the most illiterate convert, who had himself been physically affected, had far more power in producing the manifestations on the audience, than the most eloquent and touching speaker who could address them." We have, also, at the end of the fourth chapter, noted the facts there stated, leading to a similar conclusion; and now keeping all the knowledge we have gained in this way, let us make use of it to obtain a broad view of the whole of the phenomena. It is clear that they are not caused by hysteria, although that disease may have been present in some instances. It will not account even in a physical way for five per cent. of the physical results we have witnessed. We must not forget to take into account any of the wonderful Revival phases, neither the silent awakenings, nor the physical; nor refuse to be bound by our observation of the mental phenomena. We have already passed our judgment on the first class, the more silent operation, and have recognised in it the forces of a great spiritual movement of souls, bringing them to God according to the mode we all believe in, of the operations of His holy spirit. What is there then but what we may readily for the moment pass

by, in the striking awakenings attended by the other two classes of phenomena? Is there not a clear residuum seen, after straining off the objectionable facts? Objectionable, perhaps, less in themselves, than because we do not understand them, and in which we may at once recognise the same holy operation at work. Are they not filled equally with the first class, with the same putting off of sins, the same awakening to a new life, the same need and love of a Saviour, and with similar states of conviction and conversion? There seems no necessity, then, for passing a hard judgment, merely because these two classes are mixed up with some objectionable elements, if we are able to trace the same law pervading there, as that which in the first we believe to be good. Nor do we think there would have been raised so many diverse opinions on the entire movement, had it not been for the extravagances of doctrine which the leaders of the movement have indulged in and induced. This must be said in fairness to objectors, whose minds have been exercitated by the claims put forth by those who have, perhaps too blindly, rejoiced in the work. All the world does not hold Methodist, Baptist, Presbyterian, or Calvinistic opinions, and it having indubitably fallen principally to these denominations to find themselves in the midst of this great soul movement, it has in its spread very much partaken of their doctrinal peculiarities. Thus sudden conversions, with the meaning they attach to the word, have become more frequent than they would under other circumstances or teach-

ings, the peculiar doctrines of predestination and election acquire a prominence by no means universally admitted, and "saving grace" is largely spoken of. These doctrines might have been preached by ordinary means for many years to come, as they have been for many years past, without occasioning the doubts that now arise, when they are put forward in so intensely practical a way as we see amongst the multitudes awakened in Ireland, and by the extraordinary means there manifested. Public attention is riveted on these doctrinal peculiarities of the Revival, when claims are put forward to an absolute working of the Holy Spirit, as the originator of all the movement. No half measures are asked or granted on either side. Injudicious advocates claim that there can be no mixture in God's work, even when manifested through sinful men. If there be any mixture of evil or error, then the whole must be a snare of Satan; and so it easily comes that those who do not hold the same theological dogmas as the converts take it upon their own ground, and deny that there is anything of good in it, because the doctrines enunciated and acted upon do not square with their opinions. We may see a specimen of these views in the extract from Dr. Carson's letter, where he says:—"If the physical manifestations are in any sense the result of the operation of the Holy Spirit on the mind of man, we must of necessity hold that *every person who is physically affected is a converted soul, and will finally be saved, or else we must abandon all our views of Evangelical Christianity.* I cannot

believe that the Holy Spirit will commence the work of conviction and conversion, without carrying it on to salvation.”

This furnishes the key to these doctrinal peculiarities, and one would think it only required to be stated to carry its own refutation along with it, for it has elementarily combined in it, sudden conversion, election, and predestination, as being all the result of a physical affection of the body. We hope it is clearly seen that the physical part can have no connexion nor continuance with anything but the body, and that spiritual forces only can deal with the spirit of a man ; and when Christians, who do not hold Revival doctrines, see such claims put forth, and enforced by supernatural exertations of the body and soul, it is easy to see how they rebel against the whole. Indeed, on such grounds they have no choice left them, but to reject it. If it must be the whole or none, they prefer to have none, rather than the whole. But how easily may objectors be brought to agree, if they are told that this is a heavenly movement, passed through the human organism, and therefore partaking of its imperfections ; that these doctrinal differences form no essential part of it ; that whatever is evil or questionable in it belongs to human errors, and to human teachings ; that God’s holy spirit is always, and now as ever, nigh to his children, though, sometimes, by His providence, and by the use of natural laws of His creation, it can come more prominently before, and within them, to excite their emotions of wonder and of love ; that there is a waxing

and a waning, in heavenly, as in sublunary things, and yet that these great tides of human affections, swayed to and fro through open hearts, are all centered in Him who gave them life and motion.

We care not, therefore, for these doctrinal phenomena, more than for the physical phenomena which accompany them. They, too, are accidents of the Revival, and cannot diminish from the bright central sun which shines through all their mists, and shows that a great awakening of sinful souls to a new-born love for God has come upon the earth.

CHAPTER VII.

WHAT THE PHENOMENA ARE. }

“There are diversities of gifts, but the same Spirit.”

IN dealing with this question it is necessary, as we have seen, to make a separation of the interior and spiritual phases of the Revival, from those of a more physical aspect, which relate chiefly to the body, and also from those psychical phenomena which relate to the soul. As, however, to enable man to exist in this world he has the threefold elements of spirit, soul, and body, which together make him what he is, a being so highly composite, that the separation of his elements is his death from this state, so we may be sure that there will be in all his developments and manifestations a union of the results of these three forces of his being—so that each act of his life results from the whole man, and not alone from any one of the elements of his composition.

This is no new opinion, for we find it clearly put by Paul in Thess. v. 23; “I pray God your whole

spirit and *soul* and *body* be preserved blameless;" and a true understanding of this is very necessary before we can be in a position to attribute any actions of the man to the particular element of his being, with which they are more immediately connected. Man has already his spiritual body within him, as he has his outward body, and midway between the two is his soul, or the animating principle which is his life in this world. The same word which in the Bible is used for the soul or life of man, is also used when speaking of the soul or life of animals, and it is a pity that the words soul and spirit should have been so frequently used almost indiscriminately in the translation of the Bible. Many facts might be brought forward in proof of this threefold division of man, and if they were always kept in view it would explain many things which without it are difficult to understand. The spirit body is the real man himself, both for time and for eternity—already it is within us, registering our every thought and action, and by our lives we are fashioning its quality and preparing it to take its place in the true spirit world, in which even now it may be said to be, though not fully, as it will be, when it is relieved of its fleshly covering. It is verily the man, with all his spiritual organisms, which enable him to see and hear, to speak and to be spoken to. It is by virtue of and through this spiritual body that man can be spoken to and influenced by God's Holy Spirit, and by His messengers through whom His spirit is poured. Here there is scope for God's continual

providence and care over us in tempering the too great shining of his heavenly light, for He always acts through means to accomplish His ends. There is no instance of direct and immediate action by God, and it is hurtful even to think of such, for how could the spirit bear His glory? The Israelites said to Moses, "Speak thou with us and we will hear, but let not God speak with us lest we die;" and the face of Moses after speaking with Him in the form in which He manifested Himself, shone so that it must needs be veiled to hide the glory, and the word which could only be given on the holy hill, had to be brought down by Moses to the plain. Man, therefore, is spoken to by the Holy Spirit, tempered to his power of reception by the willing messengers of good, and he receives as much of it as he is in his free will prepared to appropriate, and which his spirit can retain. Here it is that arises the conflict between what is holy, and the evil proclivities of the man, and each man is an individual capable of receiving light in a different ratio from every other individual, so that although the same Holy Spirit operates on all, the power and extent of reception differs in each. Were it not so, there would be duplicates of man, which it is impossible to conceive of. We may say that we all have the same outward revelation of the word of God; but the same rule must necessarily apply to it too, so that each man's reception of it, and the light which he sees in it, differs not only in all men, but in the same man at different times.

It is obvious, too, that having a spirit and a soul, and a bodily organism so intimately blended, what an infinite variety of causes are brought to operate upon man at every changing moment of his life. Take a Chinese ball with several other balls within it, and when they are in a certain position, having a hole in each through which the light may be seen through them all. Then shake them, and what are the chances of your getting the full light through them all again? The changes they may assume cannot be comprehended by numbers. Then think of man and of his infinite mechanism, and ask how the light can come pure through him. This is an imperfect analogy however, some may say, for it is comparing things that may not be compared; but nevertheless our every day observation confirms it, that every man does have a very sensible difference, not only outwardly, but in his internal qualities from every other, and if the outward body can be so variously diversified into striking individuality, why not much more the spiritual?

All this spiritual action must have its tendency outwards through the soul and the body, where it is recognized by the world as man's acting and individuality. It has to be born through him into good or evil, passing through the other portions of his organism, and becoming tinged with his peculiar receptivity as it comes forth. What in its origin was pure light, becomes decomposed and refracted, and we find it shewing itself in modifications of the secondary colours, according to the prism through

which it comes. These disturbing causes are all throughout the process. The soul-man in its turn permeates the body as well as the spirit, and equally brings to bear the sensual forces which reside in it; and when we come to the body, with which we are best acquainted, it too must further operate in giving a form and expression to the whole. We know how slight a cause disturbs us in the department of the body—the smallest disorder in any of its functions, how it puts us out, and prevents the free flow of our thoughts, and how our minds are distempered and tinged by our bodily ailments—so that a diseased liver gives us hepatic thoughts, and an overflow of bile jaundices the whole face of nature, whilst a trifling lesion in the brain puts out of gear the whole machine.

In looking inwards from the body towards our spirits, the same course prevails, and thus the whole act and react to form the man of the moment. Nevertheless each of the elementary parts of man has its proper and peculiar force, and may, under certain conditions, be more or less detached from its fellows, and show a more or less independent action of its own.

But man is not alone in this world, and there are other men around him similarly formed and similarly acted upon; and as his spirit is acted upon from its proper world within, so his body is acted upon by its proper world from without. Man is placed here in the midst of all the wondrous forces of the world, its electric, magnetic, and other imponderable forces and

attractions, and in order no less for him to be acted upon by these forces, which are necessary for his healthy organism, than to enable him to react upon material things and upon his fellow man, each man being himself endued with magnetic powers, always working, never at rest. These are thought to reside more peculiarly in his soul or animal life principle. Man is himself, then, a magnet with his positive and negative polarities; and his will, through which these forces operate, is powerful enough to attract or repel his neighbour, and to act upon him in other still more striking ways. There are the outbuddings of this great fact in the but partially acknowledged facts of animal magnetism, a discovery which, if it were pursued, would throw more light on the constitution and working of the composite man than any other branch of knowledge.

As diverse opinions, however, are held as to the facts of magnetism as to those of the Revival, some thinking that it is of God, and others of the Devil, who has to take charge of all the things that men cannot understand, and others again that it is altogether a physical movement, or an imposture. We have neither time nor inclination to go into this controversy, and, therefore, all may hold their opinions as long as they can; but as we have very substantial reasons for knowing that Animal Magnetism is a great fact, we will for our own purposes assume it to be so, leaving those who do not agree with us, the same liberty which we take for ourselves. There is an infirmary in London where this magnetic power is used, and most successfully,

for healing purposes ; but there are many who will not support it because they believe, good souls, that it is a satanic influence exercised upon the sick. It is only proper, in giving credit to whom it is due, to say that the medical profession takes the lead in this opposition, and that they much pride themselves on their success in having kept it so long from being more generally known.

What a blessing it is that facts remain upstanding in spite of all opposition, and that they may always be found occupying precisely the same place during any part of the time the argument denying them is going on, if we will only be at the pains to look for them. The opposition to them of itself shows the great magnetic force of the will, which is thus able constantly to reverse its polarity, when it meets with an unattractive fact, and prevent all possibility of its approach. The way in which opinion is swayed to and fro by the strong magnetic power of one man, is an instance of the attractive force of the will ; and men, by the strong will of one, seem to seek for nothing more than that they may become gregarious, like a flock of sheep, to do his bidding. This, which is sometimes called sympathy in a moral sense, in a physical sense is the attraction of a magnetic power ; for we must not think that we are getting away from spiritual forces by recognizing them in their bodily or physical developments, any more than we deny the Providence of God, by analysing the means, which He gives us the use of, for ultimating our powers under His divine guidance. The panics to which bodies

of men are suddenly subjected are also instances of this quick, gregarious, magnetic attraction, and sometimes they have taken the strangest forms. These may well be supposed to be forces originating mainly, or, at all events sublimated, more peculiarly in the soul life of man; for we find them acting not only in the human race but also in animals, many instances of which could be given occurring amongst the otherwise docile domestic animals. There is the wonderful case in which probably analogous means were used, and in which it is said that "unclean spirits went out and entered into the swine, and the herd ran violently down a steep place into the sea, and were choked in the sea." Many important and apparently inexplicable phenomena, the causes of which have been variously attributed to the Holy Spirit and to the Devil, are thus founded principally in our human nature, whose depths have not been sufficiently displayed, and may never be wholly discovered. It is proved in thousands of instances that man has this magnetic power over animals, and can produce upon them extraordinary effects; and what appears more wonderful still, the power can be exercised on plants also, but of course in a less perceptible degree.

The influence of mind upon mind, the communication of ideas from one to another, when the persons stand in magnetic relation to one another, and the occasional entire subjection of the one to the will of the other, have been established beyond question.

Man can not only exert this magnetic power to

produce a physical effect, such as sleep, but by continued efforts this magnetic sleep may be deepened into trance, in which state the soul life to a great extent ignores its bodily covering, and thus lightened of its burden, the spirit and the soul find themselves on another plane of action. Both in these states, and in others which may be called sub-magnetic, the man sees through his spiritual eyes, whilst his bodily eyes are closed, the soul travels out of the body to distances of miles, to make its observations—often true and often not—it becomes sensitive more or less to its surroundings, and sees and hears strange things of its inner life—it is in some states plastic under the hands of its operator who can instil into it any thoughts or ideas he pleases, now that it is detached from its own cerebral region, or plane of thinking power.—In deeper states it becomes in more intimate connexion with the things that belong to itself, but which the body ordinarily hides from its view; it has visions, and talks with angels, it sees its peculiar “heaven” opened, generally much according to the ideas that have become indurated in its mental processes, but sometimes far otherwise—it sees truths intuitively, not by the slow process of induction, but by its own peculiar power of contact with the essences or spiritual properties of things—it has the gift of speaking and the gift of prayer, as it has never had before, for never before had it such knowledge or such love. The outward form, the face, takes an expression which can only be described by saying that it is heavenly, for love and devo-

tion shine through it as from a seraph before the throne.

This is not to be gainsaid by adverse opinions. It is fact and nothing else, as we and thousands of others can attest, and a great deal of trouble will be saved by accepting it as such, whether or not it squares with foregone conclusions. The time has gone by when the facts of magnetism can be denied, with any other result than that of exposing the prejudiced ignorance of the person who denies them. Then what are we to do with such facts but to keep them in store by us as precious jewels till we can find a suitable setting for them. There is never long to wait for such an opportunity, for a fact once clearly observed soon indicates its place in the great frame of things, and by the magnetic power of truth, which always coheres, and attracts other crystalline truths, we find out by its help some new law of combination, before hidden from our sight.

These wonderful magnetic states which we have noted, do not, however, occur with uniformity in the way and under the circumstances we have described. The soul is a very Proteus, from the varieties of the forms it puts on, for man is not a mathematical instrument, but a being formed plastic under the hand of his Maker, and frequently modifications of all or any of these states occur, without any apparent inducement. Sometimes under circumstances of strong internal individual excitement, sometimes amongst masses of the people, when a public excitement has been caused, some or all of these phenomena are exhi-

bited without the apparent outward cause. We shall give some instances of such in the last chapters, that it may be seen how pregnantly such facts bear on the present Revivals in Ireland and elsewhere.

It is a comfort to think that in such a theory we are not running counter to any man's opinions on the Revival; for as we have seen, no one is able to account in any way for the most striking phenomena, whilst this theory of magnetic operation appears amply to cover the ground, not only of the peculiar form of transmission of the silent conversions, but also of those attended by the physical and mental phenomena. Do not let us be startled at such an observation, and ask if the manifest operation which we admit under the restrictions we have set, of God's Holy Spirit, is to be disgraced and limited by calling it magnetic. We have said that God always acts through means, and if we admit His providence over us in its largest and therefore its truest sense, we shall find that men's spirits, souls, and bodies, and all the laws which bind them, and by which they act and react upon themselves and their fellow men, are all the Lord's. "It is he that made us, and not we ourselves, we are his people and the sheep of his pasture." And it is only in humbly acknowledging this, that we dare speak of physical laws as limiting or assisting in His work. We say therefore, that if in His infinite love and providence the Lord has allowed this great exercitation of men's souls by His Holy Spirit, He has equally allowed and directed and disposed the best means for its spread and propaga-

tion—that it is He who has guided men's hearts to do His work by making them “willing-hearted,” and filling them with wisdom and understanding, as He did in the days of Moses, when a mechanical object was to be attained—the constructing of the ark of the tabernacle to hold the holy things. Was that a more worthy object in His eyes, in those great typical days, than the making His children at this day willing-hearted to assist by their normal powers in the salvation of souls, and to build them into temples fitting for Him to dwell in? There was at another time a physical clearing out of a temple by One “who went into the temple and began to cast out them that sold and bought, and overthrew the tables of the money-changers and the seats of them that sold doves.” We do not object to that that it was done by external means, though its true significance is spiritual and for all time; for it is just as holy and necessary a work at this day to overthrow the tables of our money-changers, and the seats of those that sell doves within us, as it was when that great work was first done by the Redeemer of mankind.

As spiritual forces are the creative and sustaining powers of the universe of God, and ever underlie and permeate every created thing, so spiritual forces are in every act and thought of man—man himself is a spiritual force in his very essence, so formed and endowed and endued by his Maker; but were he nothing else, he could not exist in this world, and so his spiritual force is made the creative energy of a

soul, and then of a body, by which he can operate in a material form, and upon material things.

In this way we may reconcile the use of physical terms, and physical means, without falling into the error of ignoring the spiritual operations of God. And it is not only lawful, but of high need for us to search out not only the primal, but also the secondary causes by which the world within us is governed and controlled. We believe, therefore, that all these Revivals and awakening scenes are good in their origin, and that it is comparatively easy to separate from them the parts which men have introduced into them, and by which they have reduced and modified the working of the Holy Spirit. Take, as an instance of such manifestation as we mean, the inspiration of the Holy Spirit into the minds of men of different nations and tongues. It is only necessary for us to agree that God's holy operation is as near a Frenchman or a German, as it is near an Englishman; and that those of other nations are as constantly spoken to, and guided in their thoughts and ideas, as we are. All, then, are spoken to by the same Spirit which affects our minds, not by a language of words, but by one of ideas and intuitions, which are the universals of all languages. In a Frenchman's mind these ideas, or enlightenments, when they have been transmitted through him and are born through his mouth, become converted into the French language, or through a German, into German forms of thought, and different physical developments of the organs of speech are necessary in each case, the organs used

in making the sounds of the French language differing essentially from those of the Englishman or the guttural German. It is not foolish, then, to say that the manifestations of the Holy Spirit make the necessary use of the physical organisms of man ; and so it has always been in all revelations of God to man, that they have been poured out, through human idiosyncracies.

If we are satisfied that this is a law, we need not ask if it is good, or if it stands alone. Its analogies are recognised in every attribute of the spirit, soul, and body. With reference to the intuitive powers and faculties of the soul, hear what an acute and Christian physician says, as to the corresponding physical developments, which he has observed with respect to them. Dr. Child, of Philadelphia, after referring to the great sympathetic system of nerves, says :—

“ I was led to suppose that this system played an important part in the reception of intuitions, from the fact that I found persons in whom it was well-developed very susceptible to animal magnetism. Physicians have, for a long time, attributed that protean malady, hysteria, to an abnormal action of this system of nerves. Catalepsy, once considered a formidable disease, is now found to be a form of trance, which may be induced, in many persons, by the manipulations of the magnetizer.

“ From other facts, I was led to a careful examination of different individuals, and I arrived at the conclusion that the *sympathetic system of nerves is the medium through which we receive our intuitions.*

“ I found that those who relied entirely on their

senses, and the reasoning faculties, the strong men of science and philosophy who rule the world in these matters, were almost all disposed to ignore and sneer at inspiration and intuition, and to consider it as the result of diseased sensitiveness. Even Reichenbach at first spoke of his subjects as sick-sensitives, though he has now been obliged to alter his opinion. This class, from their habit of cultivating only a portion of their systems, are not the most competent judges in this matter.

“On the other hand, I found that the very impressible persons in whom this nervous system was so active as to exercise a predominating influence, relied too much upon their intuitions, and were often visionary; and to this cause I attribute a large proportion of the silly and absurd matter which has been received through them.

“This led me to direct my attention to those who occupy a middle position, in whom the senses and reasoning faculties were sufficiently active to perform their functions well, at the same time that their impressibility was active, so as to do its part in conjunction with the former; and in this class I found what appears to be the true solution of the subject—That the senses *take cognizance of gross material objects, and give us ideas of their form, density, &c.*, whilst intuition *perceives the interior essences of these objects*, and opens a channel for the same class of truths from the higher spheres; for it is a well-established fact, that the impressible receive truths from all these sources.”

Now each of us has got a sympathetic system of nerves, but, as we see, it is in each individual son of man developed in a different degree, and modified by other surrounding conditions ; and in these degrees of difference will not only our receptive power consist, but also our outward manifestations of what we receive, after it has passed through us. Dr. Child does not mean other than this, or other than Paul did, when he said, that “ there are diversities of gifts, but the same spirit.” To one is given, by the spirit, the word of wisdom ; to another, knowledge ; to another, faith ; to another, the gifts of healing ; to another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, divers kinds of tongues ; to another, the interpretation of tongues ; “ but all these worketh that one and the self-same Spirit, dividing to every man severally, as he will.” If Dr. Child’s theory of the physical side be true, he is quite justified, by the facts he has observed, in making the same inductions from the development of the sympathetic system of nerves, as Paul does from the spiritual view of man ; and we might expect to find, in a diagnosis of the physical bodies of those having these divers gifts, corresponding degrees of physical development.

Take another example of the different appreciation of the same fact by different classes of minds, each having its own peculiar gift or deficiency. In one of the great pivotal scenes in the life of the Christ Jesus, as recorded by John, xi. 28, 29, it is said, “ Then came there a voice from heaven, saying, ‘ I have both glorified it, and will glorify it again.’ ”

The people, therefore, which stood by and heard it, said that it thundered, others said an angel spake to him." Here the holy voice is heard externally, and the impression it makes on the sensorium, and thence inwards on the soul and spirit, is appreciated or converted into these almost miraculous degrees of change. Some heard it as an angel's voice, while others said it thundered ! and yet the act itself was one and indivisible. Well may it be said, " Why dost thou wonder, oh man, at the height of the stars, or the depth of the sea ? Enter into thy own soul, and wonder there ! "

In all this, we are only endeavouring to illustrate the position, which we hold to be a central truth, that divine operation is always manifested through pneumatic or spiritual laws ; and to put fairly the question, as we understand it, let us read what Mr. Hamilton says in the same view :—

" There are some who cannot make up their minds to believe in divine agency *unless there be a miracle* ; there are others whose evidence of a divine work is *its accordance with those laws of mind and matter which seem to be eternal* ; and it would be easy to say to which view of the case we should be inclined to adhere. But it may not matter for us to say so, and we leave it, especially as we are, in our own minds, satisfied that, whilst the movement is certainly divine if founded upon miraculous interposition, it is not the less surely divine if it be but the natural and consistent operation of Christian truth."

Let us now, therefore, continue our investigation of the Revival scenes, upon the assumption that it is a divine work in its origin and acting upon the souls of men, and let us go back to the facts we have gathered as to the way in which it commenced, and was so largely propagated. We remember that it is said to have commenced with "the young man of Connor," who was strangely impressed by some words which fell from a Baptist lady at Ballymena. It is said that her words reached his heart. Then she must have been divinely inspired and endued with outward magnetic power to communicate their influence to the young man, whilst he was divinely impressed to receive their influence through her, and as surely he would receive along with it some portion of her mind and religious leanings. The communication through his spirit, in other words, would have a tendency towards her sectarian views. He is then influenced and assisted by the Holy Spirit acting through him to seek the assistance of three other young men, and they likewise are made willing-hearted to the work, and a new force or power is added, by the union of the two or three gathered together in the name of Jesus, a force both individual and collective. They pray, that is they open the door of their hearts, and seek God where he may be found, in the workings of His Holy Spirit within themselves. They become in a greater degree *at one* with Him who is the origin of all power—their prayer through His grace becomes a force acting spiritually and magnetically upon others with whom

they may be more or less in contact. Two for whom they specially pray, are drawn of the Lord's grace operating upon them, to join with the four, and to add their prayers to theirs. The parish had in the lapse of these months, been more or less filled with the glad tidings, and consequently with the influence. It comes to the "Spring Communion," "whose services were crowned with an unwonted influence;" and the communicants brought into contact with this magnetic power, have their deep convictions, and each becomes a minister in his turn to communicate it to others. They establish prayer meetings, and the healthy contagion rapidly spreads. When it affects one of a family, the others generally "take it;" seven in one house, all but one in another family, all convinced and changed by a silent, but not less strong spiritual working within them—truly we may say of the Holy Spirit. To Ballymena it is carried by "the man in the fair who has lost his reason," and he communicates it to the slater and all his family, but theirs are cases of silent impression.

There are many cases well known to those acquainted with the phenomena of magnetism resembling those of the stricken ones, but certainly not exactly similar. That is not, however, by any means an insuperable difficulty, for there are features in these known only in magnetic cases, especially when they deepen into trances and visions, and we may use them as a lens through which to see the mechanism of the whole movement. We might expect that the earlier stricken cases were those of impressible or

sensitive persons, who were struck down by the quick gushing of the spiritual force, into some complication of hysteria with the new agent, which gave the peculiar character to the attack. Once seen or known in this special form, and rightly or wrongly thought to be a special working of the Holy Spirit, and wished or prayed for accordingly, it becomes a matter of sympathy and of ordinary magnetic forces to induce similar cases in others, who otherwise would not have been so affected, and even among men who, as it is seen, are not the subjects of hysteria. We believe, therefore, that it may be described *almost as a magnetically manufactured affection in its more violent forms*—a magnetically induced prostration of the organism, when the spirit is suddenly brought face to face with its realities. That it should take the form of other previous cases is also a part of the law of its transmission, and that the accompanying mental affection of the spirit should shew what is known as conviction, and afterwards, the state of peace which is known as conversion. Thus it is noticed by Archdeacon Stopford, that it is a rapid means for Presbyterians and Churchmen to become Methodists, and that henceforth class meetings are their form of worship. But the same result is stated and seen in our narrative with regard to Unitarians, and even to Romanists, and it would be difficult to account for such transformations on any but the magnetic theory. To account for it by the notion of an exclusive and pure reception of the Holy Spirit, would, as Dr.

Carson says, give to this Methodist form of religious thought all the force of divine authority, and the manifestation itself would amount to a divine revelation, which would for ever settle the religion of the world, and compel us all to adopt similar views, and attend class meetings.

Dr. Carson, as we have seen too, speaks of the transmission as being contagious—that it has not broken out in different places at once, but has travelled onwards like a wave, and he notices the great magnetic fact, that “the most illiterate convert *who had himself been physically affected* had far more power in producing the manifestations in the audience than the most eloquent and touching speaker who could address them.” The archdeacon’s book, too, is full of cases which he adduces to prove the transmission of hysteria by sympathy; and he mentions magnetism in connection with the visions and the trance states. Dr. Carson alludes to the phenomena as being more closely allied to electro-biology than anything else, but still that it differs from it in some leading particulars, and which it truly does, as we have seen. Biological conditions have never before been so intimately complicated with a religious Revival, and we think we can clearly see in that fact sufficient to account for the whole phenomena. One gets the broadest view by looking back at the whole movement through the magnifying glass held to us by these trance states; but after we have once seen the law through that side of the Revival,

we may equally trace it from the silent phases of the spirit up to and through the visions.

The transmission and insertion of thought is, under the requisite magnetic conditions, as easy and as frequently seen as the transmission of physical effects; and it is by virtue of this law that we find the same class of thought permeating all these religious cases, and types of the same ideas formed by visions in the trance cases. Were a Revival to affect Mahomedans, as indeed it has done, for Mahomedanism itself is a special form of Revival, we should see reproduced the visions of the prophet of paradise and the houris, and all the types which were presented before his eyes. A knowledge of this pneumatic law saves us from the vulgar error of attributing imposture in all such like cases—that easy refuge which senseless people find from their own ignorance. Archdeacon Stopford is too wise to fall into this error, and after a close examination of the cases of trance and visions, he fairly says that in the main there was no imposture. However, if one such case occurred throughout the movement without imposture, that would be quite enough to show the capacity of man to be acted upon in this way, and it would open out the whole argument. This view saves us, too, from being carried away by the visions, as if they were necessarily true revelations; for the inner eye by which they are seen, is just as likely to have distorted, or even false impressions conveyed to it, as any other of the sentient organs. The eye does not act of or by itself, but only as an instrument for conveying sensations to the

brain; and yet all these visions may, and most probably have, a truth imbedded in them in some typical form—wrong in the outward, right in the inward—distorted in its passage towards its outbirth.

To reason against the possible fact of true visions occurring to us, whilst our outward bodies are on earth, is fraught with the greatest danger. The arch-deacon in his work, after stating his hysterical theory, deliberately says that “the visions and revelations are due to hysterical suppression of the powers of will and reason, leaving the operation of the cerebrum and sensorium as uncontrolled as in dreams.” Now, though there is a truth in this, as it is stated, yet it is not so meant by the archdeacon, for he states it to throw entire discredit upon the visions equally as upon dreams; but when he calls to mind the direct word of God as to speaking to men in dreams, he will be glad to withdraw that showy paragraph, lest unbelievers quote it against him, when he reads the Bible from the pulpit. He would not like them to answer him in his own words, when he is reading of the conversion of Paul, of the accompanying vision of the Lord by Ananias, recorded in Acts ix. 10, of the angel who released Peter from prison, of the vision of Cornelius, of the wonderful vision of Peter, in which he saw heaven opened, when “he fell into a trance,” or of any part of the vision of John, which is called the book of Revelations. What would he reply, if the person were to say to him, “*These visions and revelations are due to hysterical suppression of the powers of will and reason, leaving the operation of*

the cerebrum and sensorium as uncontrolled as in dreams ?”

It is much better to recognize the fact that man is and always has been homogeneous—that he was first made with all the faculties which he now has, and capable of development and degrees of perfection, under the conditions favourable to such a process. What is there to make us suppose that each one of us has not within him precisely the organism and internal faculties which were in Peter so developed as to enable him to see the angels, and even to see heaven opened ? In these Revival visions, tinged and refracted as they may be, we can, at all events, see that the soul still has the same power which it enjoyed of old, and still it is probably developed in the same way ; for we read that, when Peter and John were sent into Samaria to revive the disciples there, “ they laid their hands upon them, and they received the Holy Ghost ;” and when Paul could not himself go to perform the miracles of healing, he sent his handkerchief.

Does not all this bring God nearer to us, when we can see to-day, that men are spoken to by His Holy Spirit as they were of old, and that the same operation is every moment waiting to be manifested in us, as the very life of our life ? But God’s Word is plenarily inspired for His Divine purposes, and by His Divine Love, and in that it must always differ, though not in essence, from what is possible to-day. The poor controversy still being carried on as to its plenary inspiration can never be settled until men understand

more of the law by which it was effected. There are far more men now-a-days, who cannot believe in the miracles of the Bible, than there are of those whose belief in it is induced on account of the miracles. And why? because the very genius of Protestantism has not yet recovered from its recoil against the many fraudulent miracles and visions of the Romish Church, and from its insisting on each being a Divine revelation. Still many of its apparently miraculous workings are true; but these are ignored with the rest, by most Protestants, and the Church is afraid of the whole subject, because it can in no way explain it, except by its favourite Satanic theory. More of the vital essence of religion and spiritual faith, are wanted to remedy this state of things, and that men should believe they are as near and as dear to their Father God as was Abraham or John, and that if they have not spiritual gifts manifested within themselves, it is because they themselves refuse to open the door of their hearts. The Revivals, even to those who believe they are of Satan, are good to prove this ineffable fact of the possibilities of the inner man.

If this be not so, we have only the alternative of a blind belief, instead of a rational one, in the Scriptures. We must take their alleged origin of inspiration without any analogous fact by which to judge of its possibility in the constitution of man; and the miracles and alleged gifts stand stark and bare for our wonderment, repelling rather than attracting a considerable portion of mankind. We must acknowledge that they are not universally attractive, when "the

Times" gives us statistics to prove that *forty-seven per cent. of the souls in this so-called Christian country never enter the doors of any place of worship.* To enable us to revive these poor wanderers, we must first be revived ourselves, and become fit to receive the baptism of the Holy Spirit—the baptism of fire, which has now for eighteen centuries been the promised privilege to every man of us.

CHAPTER VIII.

THE PREACHING SICKNESS IN SWEDEN.

“How shall they preach except they be sent?”

WE have now said the most of what we wished to put forward in support of our view; and we hope we have given it fairly, and to common apprehension. If not, we are sure to pay the penalty of finding ourselves wrong, which, to minds seeking only after the truth, ought not to be a very painful process. It is always good to bring new thoughts to the light, and under the focus of the public mind, and they generally go for what they are worth. We need desire no other course for these thoughts of ours, which will take their chance amongst the other things of this world.

We propose, however, to consider the question we have raised by the further light thrown on it by former similar movements, and by others dissimilar, though in a great measure analogous: but first it is desirable to draw attention to a few other facts stated by Archdeacon Stopford, which he adduces to illustrate the hysterical hypothesis. They are, however, striking illustrations of the magnetic theory.

He finds, throughout his observations, that preachers or others who with strong will set their faces against the physical affections, had the power either of preventing them or of stopping them if they had commenced.

He introduces the following as coming to him from a distinguished clergyman, most actively and usefully engaged in connection with this movement, who tells him—

“I have proved in my own church the truth of your statement, that the hysterical affection can be repressed by firmness. While in the churches and meeting-houses round, the cases have been numerous, there have been but *two* in my church ; and I know of no other way of accounting for it than by *my known disapproval of the physical demonstrations*. Even the two that did occur were so decidedly met by my wife, who left her seat and took them authoritatively and decidedly out of the church, and when she had brought them to the vestry room, insisted on their controlling themselves, that they were able to go home, and gradually recovered their composure. One of them was afterwards told that he would never have peace till he went back to the same place, was again struck, and remained till comfort came ; he announced to me his determination to do so, and I announced mine to have him removed. The consequence was, that he told me a few days after, that *he had given up the idea*, and he has since attended repeated services with devout composure.”

From the same source the Archdeacon received the following interesting account:—"Just as I had commenced my sermon, a girl who had been repeatedly 'struck' left the church. My wife, as usual, followed her, and insisted on her accompanying her to a house close by, where she burst out into a most fearful fit of hysterical laughter, accompanied by violent jerkings of the arms and legs. So shocking was it, that several persons belonging to the house were obliged to leave the room; dumbness then ensued, and she signified that she would not speak for two hours. At the end of *an hour and a half*, however, on one looking at the clock, and saying in her hearing that the time would be up in five minutes, she did speak accordingly. Meanwhile she had lost the use of one side. On the lady, however, *insisting* on her getting up, she walked up four flights of stairs to her bed, and she slept well, forgetting that she had predicted blindness and deafness."

The Archdeacon adduces this as confirmatory of his theory; but, if proof were wanting of the magnetic influence, this would, to those acquainted with the science, be one of the best. In all such cases the person is extremely sensitive to a strong will which can change or stop the visions or other phenomena, and disappoint the prophetic power where the fulfilment depends on an act to be done by the sensitive person.

Archdeacon Stopford introduces another case which occurred under his own observation:—"The preacher's manner was instructive: calm and quiet

throughout, he had great power of exciting sympathy, with a total absence of moral power—the two great gifts of an hysterical preacher. I saw both illustrated at the beginning of his discourse. As his deep tremulous tones grew louder, low hysterical moans arose and got more audible. Another approached and tapped him on the shoulder. He stopped, and that other spoke—‘I hear sounds which disturb the speaker, and prevent his words being heard by others. *Those sounds must cease.*’ And the sounds ceased, as I expected.”

Another case is that of a clergyman, “who was called up at night by a woman, and told that her husband, a man about sixty years of age, was struck. He found the man crying, and screaming, and lamenting by turns. His hands and arms were violently agitated and thrown about, apparently without the power of control. The room was filled with men and women, already imitating the man’s excitement. The clergyman, who is self-possessed and energetic, immediately cleared the room. *When alone, he took the man by the wrist, and insisted on his being quiet.* The man, of course, protested that he could not stop. The clergyman was the more resolute, and in a few minutes the man had *recovered his composure, and, though remaining very weak, had no relapse.*”

These curious concomitants will be recognized at once as the common phenomena of magnetism, and they may be traced in all the authorities which are preserved of the great mental workings during and since the middle ages.

We will now turn for an illustration of the Revival movement to the equally wonderful movement in Sweden in 1842, which has been variously christened, by our friends the doctors, and other learned persons, as "the preaching mania," "the preaching malady," and "the preaching disease." There is an excellent account given of it by Mrs. Howitt, in the appendix to the translation by Mr. Howitt of Ennemoser's work on these and similar phenomena, and from which we will extract; but before doing so, we will note the remarkable fact, that, like the Revival movement, it appears to have commenced with one individual. Count Gasparin, who has written on the same subject, says, "The signal seems to have been given by a young girl sixteen years of age, Lisa Andersdocter, who all at once felt herself compelled to sing canticles, and who soon joined preaching to singing. She often fell into trances or into a state of vertigo. She pretended that every word she uttered was by direct inspiration of the Holy Spirit, and that she could neither add to, nor take anything from it. Lisa soon had a multitude of imitators, especially among the young of both sexes. In vain did the government and the clergy oppose the contagion; their intolerance, which was perhaps one of the principal causes of the movement, was not able to check it. The people generally took the part of the inspired ones, who even found a certain number of partisans among the ministers."

We now proceed with Mrs. Howitt's account, and mark the more prominent circumstances which are

analogous with what we have seen of the Revival.

“A case of psychological sympathy has recently occurred in Europe.

“That portion of Southern Sweden formerly called Småland, and which now comprises the provinces of Kalmar, Wexio, and Jön Kopping, though one of the poorest parts of the kingdom, is inhabited by a laborious and contented people. Their lot, which is one of extreme suffering and privation, is rendered endurable to them by their natural simplicity of character and deep religious feeling. About sixty years ago, a very strong religious movement took place among them, which, for political reasons or otherwise, government thought fit to put a violent stop to, and with great difficulty it was done. Whether there be a predisposition among these simple but earnest people for religious excitement, we cannot tell; but certain it is that, at the commencement of 1842, the singular phenomena, of which we are about to speak, made their appearance among them, and, from its rapid spread, and apparently contagious character, and from the peculiar nature of its manifestations, it was popularly called the Preaching Epidemic.

“Dr. J. A. Butsch, Bishop of Skara, in Westgöthland, wrote a long letter on this subject to Dr. C. F. Wingård, Archbishop of Upsala, and Primate of all Sweden, which letter is considered so perfect an authority on the matter, that it is published in an appendix to Archbishop Wingård's ‘Review of the Church of Christ,’ an excellent little work, which

has been translated into English by G. W. Carlsen, late Chaplain to the Swedish Embassy in London, a gentleman of great erudition and accomplishments. To this letter we shall have frequent occasion to refer.

“The reader will naturally ask, as the Bishop himself does, what is the Preaching Epidemic? What it really was, nobody as yet has been able to say. Among the peasantry, the most general belief was, that it was *an immediate divine miracle*, in order to bestow grace on such as were afflicted with the disease, and as a means of warning and exhortation to those who saw and heard the patients. Among others, somewhat above the class of peasants, many denied altogether the existence of the disease, *declaring the whole to be either intentional deception, in the desire of gain or notoriety*; or else self-delusion, produced partly by an over-strained religious feeling; or by that passion of imitation which is common to the human mind. The Bishop himself was of opinion that it was a disease *originally physical, but affecting the mind in a peculiar way*: he arrived at this conclusion by attentively studying the phenomenon itself. At all events, bodily sickness was an ingredient in it, as was proved from the fact, that although every one affected by it, in describing the commencement of their state, mentioned a spiritual excitement as its original cause, close examination proved that an internal bodily disorder, attended by pain, had preceded or accompanied this excitement. Besides, there were persons who, against their own will, were affected by

the quaking fits, which were some of its most striking early outward symptoms, without any previous religious excitement; and these, when subjected to medical treatment, soon recovered.

“The Bishop must have been a bold man, and not afraid of ridicule; for, though writing to an Archbishop, he says that though he will not give the disease a name, still he will venture to express an opinion, which opinion is, that the disease corresponds very much with what he has heard and read respecting *the effects of animal magnetism*. He says that he carefully studied the effect of sulphur and the magnet upon several sick persons, and found the symptoms of the Preaching Epidemic to correspond with the effect of animal magnetism as given in Kluge’s ‘*Versuch einer Darstellung des animalischen Magnetismus als Heilmittel.*’ In both cases there was an increase of activity of the nervous and muscular system; and, further, frequent heaviness in the head, heat at the pit of the stomach, prickling sensation in the extremities, convulsions and quakings; and, finally, *the falling, frequently with a deep groan, into a profound fainting fit or trance*. In this trance, the patient was in so perfect a state of insensibility to outward impressions, that the loudest noise or sound would not awaken him, nor would he feel a needle thrust deeply into his body. Mostly, however, during this trance, he would hear questions addressed to him, and reply to them; and, which was extraordinary, invariably in these replies applied to everyone the pronoun *thou*. The power of speech, too, in

this state, was that of *great eloquence, lively declamation, and the command of much purer language than was usual, or apparently possible for him in his natural state.* The invariable assertions of all the patients, when in this state, were, that they were exceedingly well, and that they had never been so happy before; they declared that the words they spoke were given to them by some one else, who spoke by them. Their disposition of mind was pious and calm; they seemed disposed for visions and predictions.

“There was in some families a greater liability to this strange influence than in others; it was greater also in children and females than in grown-up people and men; and amongst men, those of a sanguine, choleric temperament were most susceptible. The patients invariably showed a strong desire to be together, and seemed to feel *a sort of attraction or spiritual affinity to each other.*

“From these facts the learned Bishop infers that the preaching epidemic belonged to that class of operations which have been referred to animal magnetism. He says, that ‘whatever may be the cause of this singular agency or influence, *no doubt exists of its always producing a religious state of mind, which was strengthened by the apparently miraculous operations from within.*’ He goes then into the question, whether the religious impression produced be in accordance with *the established notions of the operations of ‘grace on the heart,’* and decides this not to be the case, *because the excited person, imme-*

dialely after he begins to quake, experiences an unspeakable peace, joy, and blessedness, not on account of new-born faith, through atoning grace, but by a certain immediate and miraculous influence from God. These are the Bishop's own words. But with the polemical question we have nothing to do. However, the Bishop goes on to say, that 'whatever the origin of the disease may be, it characterises itself by Christian language, and makes its appearance with many truly Christian thoughts and feelings;' and that 'probably the disease has universally met with something Christian, previously implanted in the heart, to which it has, in an exciting way, allied itself.'

"With respect to the conduct and conversation of the patients during the time of their seizure, he says he never saw anything improper, although many strange rumours to the contrary were circulated and believed, to the great disadvantage of the poor people themselves. In the province of Elfsborg, where the disease prevailed to a great extent, bands of children and young people under its influence *went about singing what are called Zion's hymns*, the effect of which was singularly striking, and even affecting. He says, that 'to give a complete and detailed description of the nature of the disease would be difficult, because, like 'animal magnetism,'—we use his own words—*'it seems to be infinite in its modification and form.'*

"In the above-mentioned province of Elfsborg, it was often said, 'such and such a person *has begun to quake, but he has not as yet dropped down, nor has seen visions, nor has preached.*'

“This quaking, of which so much is said appears to have been the *first outward sign of the influence*, the inward vision and the preaching being its consummation; though, when this consummation was reached, the fit mostly commenced by the same sign. Nevertheless, in some patients, the quaking decreased in proportion to the strength which the disease gained. These quakings also seem to have come on at the *mention of certain words*, the *introduction of certain ideas*, or the *proximity of certain persons or things*, which in some mysterious manner appeared inimical or unholy to the patient. Sometimes, also, those very things and words which at first affected the patient ceased to do so as he advanced to the higher stages of the disease; and other words or things which hitherto had produced no effect, began to agitate him in the same way. One of the patients explained this circumstance thus—that according as his spiritual being advanced upwards, ‘he found that there existed in himself, and in the world, many things which were worse than that which previously he had considered as the worst.’

In the province of Skaraborg, the Bishop says he has seen several persons *fall at once into the trance, without any preparatory symptom*. In the province of Elfsborg, the patients preached with their eyes open, and standing; whilst in his own province of Skaraborg, he himself saw and heard them preaching in a recumbent posture, and with closed eyes, and altogether, as far as he could discover, in a state of perfect insensibility to outward impressions. He

gives an account of three preaching girls in the parish of Warnham, of ages *varying from eight to twelve*. This account, but principally as relates to one of them, we will lay before the reader.

“It was shortly before the Christmas of 1842, when he went, together with a respectable farmer of the neighbourhood, the Rev. Mr. Zingvist, and the Rev. Mr. Smedmark, to the cottage where a child lived, who by all accounts had advanced to the highest stage of the disease. Many persons besides himself and his friends were present. As regards all the three children, he says, that for their age, as is generally the case in Sweden, they were tolerably well-informed on religious matters, and could read well. They were naturally of good disposition, and now, since they had been subject to the disease, were remarkable for their gentleness and quiet demeanour. Their manners were simple as those of peasant children, but being bashful and timid, were not inclined to give much description of their feelings and experience; still, from the few words they spoke, it was evident that, like the rest of the peasantry and their own relatives, they considered it a divine influence, but still asserted that they knew not exactly what to think, either of themselves or of their situations. When in the trance, they declared that they were exceedingly well; that they never had been so cheerful, or felt so much pleasure before. On being awoke, however, they complained, *sometimes even with tears, of weakness in the limbs, pain in the chest, headache, &c.*

“ In the particular case of the one child to which we have referred, the symptoms were precisely the same: there came on, in the first place, a violent trembling or quaking of the limbs, and she fell backwards with so much violence as to give the spectator a most painful sensation; but no apparent injury ensued. The patient was now in the trance, or state of total unconsciousness; and this trance, which lasted several hours, divided itself into two stages, acts or scenes, totally different in character. In the first place, she rose up violently, and all her actions were of a rapid and violent character. She caught at the hands of the people round her; some *she instantly flung aside, as if the effect produced by them was repugnant to her*; others she held gently, patted and rubbed softly; and these the people called ‘good hands.’ Though she was but a simple, bashful, peasant child, clad in her peasant’s dress—a sheep-skin jacket—yet all her actions and movements were free, and full of the most dramatic effect: powerful and vigorous when representing manly action, and *so indescribably graceful and easy, and full of sentiment*, when personating female occupations, as to amaze the more cultivated spectators; and, as the Bishop says, ‘to be far more *like the motions of an image in a dream, than a creature of flesh and blood.*’ Another circumstance is peculiar: although these children differed from each other in their natural state, yet, while under the influence of the disease, their countenances became so similar, as greatly resemble each other.

“The child next passed into the second stage of the trance, which was characterised by a beautiful calmness and quietness, and with her arms meekly folded she began to preach. Her manner in speaking *was that of purest oratory*; her tones were earnest and solemn, and the language of *that spiritual character which, when awake, it would have been impossible for her to use*. The Bishop noted down her little discourse on his return home, and an analysis of it shows it to be an edifying practical address, perfectly conformable to the pure spirit of the Gospel, and suited to an unsophisticated audience. During its delivery *the child had something saint-like in her appearance*. Her utterance was soft and clear, not a word was retracted or repeated; and her voice, which in her waking state had a peculiar hoarseness, had now a wonderful brilliancy and clearness of tone, which produced great effect. *The whole assembly observed the deepest silence, and many wept*. Many of the patients were cured by medicines administered by the Bishop, who concludes by saying that the phenomenon lies out of the sphere of human knowledge, but that its extraordinary character has produced a great religious movement, and wrought much good. It has sent multitudes to church who never went there, and many have been thereby reclaimed from the error of their ways. Many passages in their history will strikingly remind the reader of the early Quakers. The number of persons affected in the province of Skaraborg alone, where the disease did not prevail so generally as in other parts, amounted in 1843 to

3000 ; but in many places impostors affected the disease to gain a livelihood, and brought the real patients into discredit. *The clergy and the doctors everywhere used all their endeavours to extinguish the movement, and by the end of 1843 it had almost ceased.* Nothing of the kind has since appeared, *but the good effect it produced on the mind of many a hardened sinner remains* to testify of its truth and reality, although no one, whether learned in the science of physical or spiritual life, can yet explain the cause and nature of this extraordinary mental phenomenon."

CHAPTER IX.

THE PROPHETS OF THE CEVENNES.

“And it shall come to pass that in the place where it was said to them, ye are not my people, there it shall be said unto them, ye are the sons of the living God.”

Is not this preaching sickness of Sweden clearly to be seen as only another page out of the great book of man, and whatever the Revival case may be, is not the other entirely similar—the leading phenomena the same, the mode of their transmission the same, the different opinions called forth to account for them the same, the same claims to a working of the Holy Spirit, and consequently to a Divine revelation? These are mighty facts for us to deal with in forming our estimate, and they shine with a light which should bring us to a safe conclusion.

But however such strange phenomena may be received when standing by themselves, when we see the same produced in other ages, in other countries, under different circumstances, amongst classes evidently not endued with the knowledge of previous

similar occurrences, that would enable them to reproduce them if they wished to do so, we are satisfied that they flow from a general law of the soul. There is no likelihood that the poor peasants of Sweden ever studied, or even heard of the history of the poor persecuted peasants of the Cevennes, for had they done so, they would have imitated them more closely. It is plain from the wondrous facts of the two cases that there was no imitation, for it is only by a somewhat careful analysis, and a knowledge of the subject, that the two can be placed in the same category, and yet once placed there, how easy, is it not, to see the same spirit pervading both. To us it has great interest, for in it we may see how the same spirit shows itself in creating generals, and giving military knowledge, when from the deep feelings and needs of the devotees it is turned in that direction.

The history of the Cevennes' prophets and warriors is so intensely interesting of itself, that it is painful to have to curtail it to the necessary narrative of its phenomenal aspect, so far as it bears on the Revivals. It loses none of its interest in an admirable description given of it by Mr. Howitt, the facts of which are collected with great care from the voluminous documents and controversies to which it gave rise. It should be read as a part of the history of the time which produced it, to see its full significance; but to make the phenomena intelligible we will very shortly state, by extracts from Mr. Howitt's Essay, the circumstances out of which they arose.

“In most of our English histories we come upon

slight and passing notices of certain insurrections in the Cevennes, a mountainous region of the South of France, against the oppressions of Louis XIV., to which some aids of money, arms, and men were sent by the government of Queen Anne, but which never reached the insurgents in question. These insurgents were protestants and, therefore deemed worthy of the sympathy of protestants, but we learn little from such histories of the results of their sympathy. We find, however, that a number of those insurgents made their way to this country. That they professed to be prophets; to be divinely inspired by the Holy Spirit, and to be enabled by the Divine Spirit to perform miraculous acts like the members of the primitive church. This pretension, we learn, immediately startled and disgusted the English church of that day, both established and dissenting; a loud cry was raised against these French protestants as *fanatics*. But let us turn to the French books on the subject, and to others, friends and enemies, and what a scene bursts upon us! What a scene of tyranny, despotism, and persecution, sublime in its very horrors! What a scene of heroism, of devotion, of biblical faith and biblical Spiritualism, in a simple race of mountaineers! What a scene of glories and of sufferings wrought by the demonry of kings and priests, and the bared arm of the Almighty stretched forth in all the majesty of ancient times amongst a simple and trodden-down people! What a spectacle of poor men lifted by the mighty power of God, amid their magnificent mountains and their rushing

rivers, poor obscure shepherds, and wool-combers, and foresters, into heroes and martyrs equal to the most renowned of the most soul-inspiring times. Earth has few such stories."

"The history of the endeavours of the popish church to tread out amongst them all real Christianity, a church calling itself the Church of the Lord, yet doing the most decided work of the devil, never was equalled by the barbarities of any pagan nation. If we had a history of hell, what would it be but a history in which those who still retained any traces of heaven would be tormented by every imaginable invention of cruelty; in which every demoniac fury would be exercised to crush out the last spark of faith and virtue? Such is the history of the great Roman heresy.

"We need not tell the long story of the Huguenots, nor recall the night of St. Bartholomew. Henry IV. signed the blessed edict of Nantes, and Louis XIV. revoked it. Then burst forth, with renewed fury, all the murderous soul of Rome. Then again were the poor protestants hunted down, ruined, imprisoned, murdered by priests, bishops, mayors, intendants and soldiery, at the command of a man whom historians have delighted to laud as Le Grand Monarque, the great Louis Quatorze, one of the most debauched, unprincipled, tiger-souled, and terrible monsters who ever sat upon a throne, and made war on all the rights of Europe; the exterminator of protestantism, the desolator of all neighbouring nations. Let the burnt and reburnt Palatinate; let desolated Flanders,

and the butcheries committed on his pious and simple protestant subjects of the South of France, for ever stamp him as the monster he was, and heap shame on the heads of his flatterers and tools !

“ In few countries is there a region more beautiful than that of Provence and Lanquedoc, in the South of France. The Viveraies, the Cevennes, Rouergue, Gevaudan, and the lovely regions in which lie Montpellier, Nismes, Uzès, Saint Hippolite, and Somiere. A country of old volcanic mountains, old forests, rapid torrents, and elysian valleys ; a country watered by the superb Rhone, the Gardon and the Ardeche. This paradise of a country inhabited by a brave and simple race descended from Roman blood, from the ancient colonies of Nismes and Narbonne, was one on which Louis XIV. and his brutal minister Louvois especially let loose the tempest of their persecuting rage. The only crime of the people was that they would not worship God according to the domineering and superstitious rites of Rome. For this, this much-lauded monarch, politically blind as he was bigotedly remorseless, destroyed or scattered into all the nations round, FIVE HUNDRED THOUSAND of the best and most devoted subjects that ever king had, with all their trades, their ingenuity and their industry. Amongst these too were some who rose to high eminence in the English and other armies, and fought against the tyrant. Such were Schomberg and Ruvigny, generals of our William III., who became Duke of Leinster, and Earl of Galway. But it was chiefly on the people of the Viverais, and

above all on those of the Cevennes, that he hurled his desolating vengeance.

“ He haughtily commanded them to attend mass, and conform to popery. They steadfastly refused. He then marched down armies to compel them, or to root them out. In 1685 took place the revocation of the edict of Nantes. Finding that neither soldiers, nor prisons, nor the savage violence of priests and magistrates, had any effect in putting down the protestant churches, Louis determined to banish every protestant pastor from the country.

“ Driven by these merciless measures to rebellion, the Cevennois rose and defended themselves. They got up into the mountains, and into the forests, laid up their grain and provisions in huge caverns, and every man that had any kind of arms became a soldier. Yet what a handful against a host! The highest calculation gives only 3000 Cevennois in arms at once; some authors declare that there never were more than 2000, whilst the king's troops, disciplined in the great wars of the time, and the militia, amounted to 60,000! commanded by some of the best generals of France.

“ Then rose the blood of the long-oppressed, and the war went on *for ten years*.

“ When the wretched people were driven to desperation, when the blood-hounds of despotism and the hell-hounds of anti-Christ surrounded them with fire and artillery, with overwhelming thousands, and with daily and insatiate carnage, then they cried mightily to God, and God came visibly to their rescue.

They were seized with an extraordinary power and *passion of inspiration*. They were *shaken and agitated by it, as clairvoyants are moved, and are, as it were, transfigured*. Then they broke forth in prophesyings; in declarations of trust in God; in exhortations to prayer and newness of life. They foretold all that was necessary for their safety and their success. Every action was immediately regulated by these oracles which never failed. Whether they should fight or should flee, should hide or advance, was clearly told them. If a traitor came among them he was at once pointed out; if their enemies were planning means for their destruction, they saw them as if present, and heard their discourse. Men, women, and children, children too of only twelve months and less, who had never spoken, spoke in good French, to the amazement of hundreds present, and the words of such children were received as implicitly as those of the oldest and wisest amongst them. These startling facts stand on the testimony of numbers, and some of them of the highest rank and fame. But it is not here that I mean to go into this part of the narrative; I note it only to show the real source of the unparalleled triumphs of the little band of the Cevennois over the mighty armies of France for years. From the moment that any man *received the influence of the Spirit, it was observed that he became a new man*, whatever had been his life before, and nothing could seduce him from his purity of life and devotion to the cause. The 'Spirit,' say some of those heroes themselves, 'inspired all the military

manœuvres, and animated the courage of the chiefs in battle. They had no knowledge of war, nor of any other thing. Everything was given them miraculously.' 'The Spirit encouraged the soldiers,' says M. Fage in the 'Theatre Sacré.' When about to go into battle, and the Spirit said—'Fear nothing, my child, I will guide thee, I will be with thee,' I rushed into the melee as if I had been clad in iron : as if the arms of the enemy were of wool. Happy in the words of God, our little boys of twelve struck right and left like valiant men. Those who had neither swords nor gun, did wonders with blows of a staff or a cudgel. 'The bullets whistled about our ears like hail, but as harmlessly. They cut through our caps and coats, but they did no hurt.'

"Those who were told by the Spirit beforehand that they should fall, went resignedly to their martyrdom ; the rest fought in confident assurance of safety, and declare that they often found the bullets flattened betwixt their shirts and their skin. This was the grand secret of those wonders of valour which astonished all Europe, and confounded the most experienced of the royal generals. The sufferings of the Cevennois were terrific. Four hundred towns and villages were reduced to ashes, and the whole country for twenty leagues was left a desert. But the hunted Protestants had made terrible reprisals. They destroyed every cross, image, and symbol of popery that they came near : levied heavy contributions, and had slain one third of the royal army.

“And all this was accomplished by poor simple peasants and artizans! The whole movement was purely amongst the people. They were led and instructed by none of the gentry, who had escaped abroad, or were almost wholly Catholic. Rowland, their commander-in-chief, was a vine dresser; Cavallier, their great warrior, the David of their army, who was a beardless boy when he stood forth as a prophet and a leader, and who was only nineteen when he terminated his career in the Cevennes, was a peasant and a baker. Catinat was a watcher of horses on the hills of Vivens. Seguier, Castanet, Salomon, Ravanel, and La Belle Isabeau, the prophetess, were all carders of wool. Elie Marion was the only one of a family of superior grade. Yet all these conducted their share of the command and of the management of the general affairs with an ability and success which astonished beyond measure their high-born and accomplished opponents, and covered them with continual defeat. These not self-instructed, but God-instructed men, conducted the civil affairs of their community, of a population driven from their homes, reduced to beggary, and to daily peril of the most frightful nature: thrown, in fact, on their hands in one gigantic mass of helplessness and misery, with the same brilliant sagacity as they did the war.

“M. Brueys, in his *History of Fanaticism*, admits that they are facts proved upon trial, and rendered authentic by many decrees of the parliament of Grenoble, by the orders of the Intendants, by judgments

or sentences judicial, by verbal proceedings and other justifying proofs. Catholics of good sense, admits M. Brueys, know not what to think of these things; and the only way out of their perplexity is *to attribute the miracles to the devil*, or to the *amazing force of enthusiasm*.

“The simple fact, then, was this: The natives of the Viverrais, the Cevennes, and those other districts which I have mentioned in the South of France, driven to desperation by those cruelties and monstrous oppressions mentioned, saw no way for them but to cry mightily to God for deliverance; and when all hope had vanished from every other quarter, it came. More or less of this inspiration was manifested amongst the Protestants of the South of France from 1688, the year of our own great Revolution, our own great deliverance from Popery. It was a time when God was working mightily in the earth. From that time, only three years after the revocation of the Edict of Nantes, the arm of God in wonders began to flash through the southern mountains of France; but it was more pre-eminently in the year 1701, and till 1705, that it displayed itself transcendently amongst the oppressed people of the Cevennes. *In one and the same day, in many and distant places, numbers of people were seized with a sudden and extraordinary agitation.* M. Brueys, in his History of Fanaticism, says, ‘It is certain that from the month of June, 1688, unto the end of February following, there were in Dauphine, and then in the Viverrais, five or six hundred Protestants of both sexes, who gave out

themselves to be prophets, and inspired of the Holy Ghost. The sect of the inspired became in a trice numerous; the valleys swarmed with them, and the mountains were covered. This enthusiasm spread itself, like a flood, with such a torrent, that a conflagration blown with a wind *does not spread faster from house to house than this fury flew from parish to parish.* The number of prophets was infinite. There were many thousands of them. The prophets said that their gifts had *something in them marvellous and divine*, and that they came upon them *with tremblings and faintings, as in a swoon*, which made them, *stretch out their arms and legs, and stagger several times before they dropped down.* They struck themselves with the hand: *they fell on their backs*; they shut their eyes, their breasts heaved, they remained awhile *in trances*, and then coming out of them *uttered what came into their mouths.* When the prophet had been *under agitation of body for a while, he began to preach and to prophesy.* He pronounced with a loud voice the prayer which the Protestants are wont to use before their sermons, after which, with his utmost strength, he sung one of the psalms of Mozart or Beza. ‘Brethren,’ the prophet would exclaim, ‘amend your lives: repent ye; repent ye of that great sin you have committed in going to mass: it is the Holy Ghost which speaks to you through my mouth.’ *They made loud cries for mercy*; the hills and all the echoes adjoining resounded with the cry of mercy! And with imprecations against the priests, against the church, against

the Pope, and against anti-christian dominion. With blasphemies against the mass: with exhortations to repentance, for having abjured their religion; with predictions of the fall of popery, and the deliverance of the church pretendedly reformed. All that they said at those times was heard and received with reverence and awe. When an assembly was appointed, even before day-break, from all the hamlets round, the men, women, *boys, girls, and even infants* came in crowds, hurrying from their huts, pressed through the woods, leaped over the rocks, and flew to the place of appointment. The least assemblies amounted to four or five hundred, and some of them from three to four thousand.'

"It was the same in the *Cevennes, in Languedoc, and Provence. It seized men, women, and children of few months old.* The priests, magistrates, and military officers, not only slaughtered, imprisoned, hanged, broke on the wheel, sent to the galleys, and otherwise tortured and destroyed the people for these prophesyings, but commanded them on pain of death to forbid their children to fall into such agitations. But *the children of Catholics were then seized, and prophesied,* and the affrighted parents, terrified at the threatened punishments, ran with their children to the magistrates and priests, crying, '*Here! cure them yourselves, for we cannot.*'

"It was remarkable that these poor people who spoke a rude dialect, and could not speak good French when not inspired, *spoke admirable French when in the inspiration, children the same, and some*

too young to speak naturally, to the astonishment of hundreds of spectators.

“There may be some who will ask, why should these inspirations be attended by the agitations described above? We may ask the same regarding *all forms of inspiration since the world began*. They have attended prophets in all ages, *including those of Israel*. The Pythian priestesses of Greece were agitated by convulsions, styled sacred madness, *maneisai*. There was *something that distinguished the delivery* of the Hebrew prophets. When the prophet went to announce to Jehu that he should be king of Israel, the captains at table with Jehu asked ‘What wants that mad fellow with thee?’ Or as in the Septuagint,—‘What wants that *shaking* fellow with thee?’ The saints of the middle ages of the Roman church, as St. Catherine of Sienna, St. Hildegarde and others, had their cataleptic trances. The early Friends were partly called Quakers because they shook and trembled in their delivery. The clairvoyants of to-day, as they pass into their peculiar state, exhibit often the same appearances as the Prophets of the Cevennes. These are symptoms of *a spiritual possession or inspiration*, probably appointed to denote the advent and presence of it. Let us leave, however, the wherefore for the facts themselves.

“‘It would require a volume,’ says Elie Marion, ‘to relate all the wonders *God wrought by the means of the inspirations* which in his good pleasure he gave to us. I protest before Him, that generally speaking they were our laws and guides; and, in

truth, when we met with disgraces, it was either for not punctually observing their orders, or when an enterprise was undertaken without them. This was the source of that brotherly love, union, and charity which reigned amongst us. It was only by the inspirations that we began the war, and that for the defence of our holy religion. We had neither power nor counsel, *but the inspirations were all our refuge and support.* They alone chose our officers and commanders, and by them did they steer. They instructed us to bear the first fire of the enemy upon our knees, and to make an attack upon them with a loud chant of psalms, to create terror. They changed our fearful natures into that of lions, and made us perform prodigies. Taught by them, we lamented not when our brethren fell in battle, or suffered martyrdom: we lamented for nothing but our sins. They were our inspirations which enabled us to repel armies of from 20,000 to 60,000 of the best troops of France. They drew into the bosom of the true Christian church thousands from the worship of the beast. They filled our teachers and preachers with *words of fire and knowledge far beyond their own conceptions.* They expelled sorrow from our hearts in the midst of the most imminent perils; in the depths of cold and hunger, in caverns and deserts. They taught us to bear lightly the heaviest crosses and afflictions. They taught us to deliver our brethren from their prisons—to know and to convict traitors; to shun ambushes, to discover plots, and to strike down persecutors. As these holy inspirations led us to victory, much more gloriously did they

enable our martyrs to triumph over their enemies on the scaffold. There it was that the power of the Almighty did great things! That was the dreadful furnace in which the truth and faithfulness of the inspired saints were proved. The admirable words of consolation, the triumphant songs of a great number of these thrice happy martyrs, whilst their bones were breaking on the wheel, and the flames were devouring their flesh, were doubtless a considerable testimony to these inspirations proceeding from the Lord, the author of every good and perfect gift. These, in fine, were those heavenly gifts and graces, the holiness of whose origin was testified by the events always following the predictions.'

"But no phenomena were more extraordinary than the inspiration of children, which is attested abundantly by friends and enemies. 'The youngest child,' says Durand Fage, of Aubais, 'was a little girl of five years, in the village of St. Maurice, near Uzes, but it is well known in the country that the spirit was diffused on numbers of young children, some of which were yet at the breast, and of too tender an age to speak, but as it pleased God to announce his wonders by the mouths of babes and sucklings.' 'I have seen,' says Jaques Dubois, of Montpellier, 'amongst others, a child five months old, in its mother's arms, at Quissac, which spoke under agitation, interruptedly but intelligibly, beginning with the regular formula, 'I tell thee, my child.' It was as if God spoke through its lips.

"Numbers of such cases are recorded, and, says one of the historians of the Church of the Desert,

‘the spirit rarely descended upon the aged, never on the rich and the learned. It visited youth and indigence, the unfortunate, simple hearts, peasants, labourers, adult young women and children, as well as the preachers and military leaders. But whether the inspirations came through young or old, through man or woman, through warrior or child, its revelations were accordant, simple, positive, and to the purpose. By them they all testify that they were warned of their approaching enemies—were told when they need set no sentinels—when there were traitors amongst them—and by them they were enabled to conquer both man and the elements.’

“ ‘Our troop,’ says Durand Fage, ‘was once between Nair and La Cour de Creviez, when our leader Cavallier had a vision whilst he was sitting, on which he started up and said these words: ‘O my God, how wonderful! I have seen in the vision the Marshal Montrevel, at Allez, giving to a messenger letters against us to carry to Nismes. Let somebody hasten away, and they will find the express, in such a habit, and on such a horse, and attended by such and such persons. Ride full speed and you will meet them passing the Gardon.’ In a moment three of our men got on horseback, Rickard, Bouvet, and another, and they found the courier in the place, and with the company, just as described by brother Cavallier. The courier being brought to our troop, they found letters upon him from the Marshal, so that, by this revelation, we happily discovered many things whereof good use was made in the sequence. The messenger

was sent back on foot. I was then present, and saw these things all pass before my eyes.'

"Spies and traitors who were sent amongst them were immediately perceived by the spirit and pointed out. Numbers of cases of this kind are given, where the men were seized and searched, and proofs of their guilt found upon them, or who were so struck by the miraculous discovery as to confess it.

" 'Once, when we were at table,' says John Cavallier, 'Mazarin on the right hand, next to my cousin, and myself on his left, the spirit came upon me with violent agitations, in the middle of dinner, and among other words it spoke to me were these: 'I say unto thee, my child, one that sits at this table, and has had his hand in the same dish with my servant, has an intention to poison him.' My inspiration was no sooner over than a female relation of my cousin's, in the same room, near the fire, fell into extacy, and had these words: 'There is in this company a Judas, who has kissed my servant, and who is come hither to poison him.'

"Mazarin, in consternation, attempted to excuse himself, but Du Plan, with redoubled fervour of expression, peremptorily added, that the poison was in Mazarin's snuff-box, and in the folding of his coat-sleeve. Then was he fully convicted before us! My eyes were witness of all these passages. The snuff-box was taken from his pocket filled with poison, and a packet of it, wrapped in paper, was found in his sleeve.

"Colonel Cavallier would not allow this traitor to

be put to death, as none of the four inspirations had commanded it; but, having severely reprovèd him, at night he was suffered to depart. An order for thanksgiving was issued, and this took place the next day.

“Peyrat, in his History of the Pastors of the Desert, says, ‘Since Voltaire it is difficult in France to speak of prophecies and prodigies without being overwhelmed with sarcasm and derision. Nevertheless *extacy is an incontestible and real condition of the soul*. Phenomenal to-day, it was common in the infancy of the human race: in the early days of the world, when God loved to converse with man in his innocence, on the virgin soil of the earth. It was a kind of sixth sense, a faculty by which Adam contemplated the invisible, conversed face to face with the Eternal Wisdom, and, like a child with its mother, lived with his Creator in the delicious groves of Eden. But after the fall, heaven became closed, God rarely descended amongst the lost race; man’s divine sense was withdrawn from him, and the prophetic gift was only at intervals accorded to extraordinary messengers, charged with words of menace more frequently than those of love. All the primitive nations, Indians, Persians, Phœnicians, Greeks, Latins, Celts, Scandinavians, have had their Yogees, their Magi, their Seers, their Hierophants, their Sybils, their Druids, their Bards and Scalds, living in solitude, proclaiming the future, and commanding the elements. Scripture, so to say, is but the history of the Hebrew prophets, defenders of the Mosaic Law,

and teachers of the people of Israel. Their miraculous appearance was irregular till Samuel, who united them into a body, and established the sacred school of the prophets on mount Najoth. When the Jews became unfaithful to the Mosaic institution, the democratic judge, reluctantly conceding their desire, gave them as a counterpoise to royalty the school of the prophets, which became a kind of theocratic tribunal.

“ ‘The prophets, in effect, appear always in the Bible as the divine tribunes of the people perpetually in conflict with the kings, whom they deposed and put to death, and who persecuted and exterminated them in return. The giant of the Hebrew prophets was Elijah. The Tishbite appears to have had for a soul the lightning of Jehovah itself. In the caves of Carmel, where he lived like an eagle, in the presence of the sea, and above the clouds, the terrible prophet watched at once over Jerusalem and Samaria. To attest his divine mission, the Lord gave him empire over the elements. At his voice the sun consumed the earth, the clouds arose from the sea, fire descended from heaven upon the altar, and devoured the sacrifice. His mission terminated, the prophet ascended to Jehovah in a car of fire drawn by the steeds of the tempest. Elijah comprehends in himself all the gigantic and sombre poetry of the heroic age of the Jews. ‘The Reformation poured into the modern world like an inundation the Hebrew genius and the ancient civilization of the East. Rome, in sealing up the Bible, had closed its springs. Under the rod

of Luther, who smote the rock, the divine stream boiled forth impetuously. The modern nations, fainting from their tempestuous pilgrimage across the middle ages, precipitated themselves into these lakes of life. They plunged into them, they revived, they purified themselves, like birds which after torrid heat drink and wash themselves in the fountains. In this universal regeneration they were born again demi-Israelites. Heirs of the people of God, who are themselves for the present rejected, they to-day enjoy their laws, their customs, their phrases, their names, their hymns, their symbols, even to their very prophecy, and to those extatic visions in which God appeared to the patriarchs in the deserts of Asia. The revolutions of the Protestants have elevated their faith, which in the tempestuous fires to which it has been subjected has sometimes boiled over all bounds, rising like steam towards the clouds, and descended in storms. The German Reformation produced the Anabaptists and the Peasant War; the English Reformation, the Puritans; and the Revocation of the Edict of Nantes, the Camisards.' ”

And if we ask ourselves the natural question of whether these phenomenal states had any continuance, or left any deep impressions on the soul, let us for answer look to the picture which Peyrat draws of these Camisards so late as 1840 :—

“The tourists who to-day traverse these mountains, pondering on the tragic events of which they were the theatre, admire, with an involuntary astonishment, the profound calm, the serenity of spirit of

these hospitable populations. Their calamities have not left one particle of resentment in their souls to embitter the pious and the martial traditions which they recount to the stranger. The vestiges of persecution have as completely disappeared from the soil as from their hearts. Only the inhabitants of some cantons have not rebuilt their churches: they continue to worship in the desert. How often, in my wanderings, have I suddenly heard arise in the distance a psalmody, simple, grave, somewhat monotonous, but of a profoundly religious character, which the winds have borne to me across the woods, mingled with the murmur of torrents and the tinkling of the bells of the flocks and herds. I have hastened towards it, and have soon discovered, on the skirts of the forests or in some meadow, two or three hundred of the faithful listening in pious absorption to the words of their pastor, stationed on a rock at the foot of some ancient oak which canopied him with its branches. *Ah! how tame becomes every form of worship after that adoration in the wilderness!* amid that living nature which mingles its majestic voice with the hymns of man, under a heaven whose transparent depths permit the mystic spirit to catch glimpses of the Invisible. Our emotion is doubled when the desert, like the Champ Domergue, is a spot consecrated by the prayers and the combats of their ancestors. The pastor there, the minister of Vialas, is the descendant of the patriarchal Elie Marion. The young catechumens bear the names of warriors and martyrs: for the religious families, the descendants

of the inspired Camisards, remain yet almost entire. The Seguiers are remaining in the villages near Magestavols. The posterity of Castanet, under the name of Mallaval, descended by the female line, still inhabit the cottage of that chief at Massavaque. The Mazels are a populous tribe. The Maurels, descended from the sister of Catinat, are small proprietors, farmers, and coopers in Caila. The Cavalliers, prosperous also, have quitted Ribaute; but a stock of the Laportes—the family of Rowland—of which an offshoot is transplanted to St. Jean-du-Gard, flourishes still in the ancestral house of Massoubeyran; and the youngest of these shoots has received the name of his illustrious great uncle, the Camisard general—
ROWLAND LAPORTE.”

In order that we examine in more detail the particulars of individual cases involved in this history, we subjoin the following extracts, which we make from the work of the learned Dr. Maitland.* We shall find in them only additional marks to identify them with the Revival scenes, the preaching sickness, and the other phenomena we shall produce in subsequent chapters:—

“John Vernet, of Bois-Chastel in the Vivarez, declared at London, on the 14th of January, 1706, as followeth. I left Montpellier about the month of May 1702; the persons I saw first under inspiration were my own mother, my brother, my two sisters, and a cousin-german; it is at least thirteen years

* False Worship—an Essay, by the Rev. S. R. Maitland, D.D. Rivingtons.

agone, that my mother *received her gifts*, and she continued to have them from that time, to my leaving Montpellier; and I understand by several persons, who have seen her not long since, that *she is still in the same condition*, she having been in prison now eleven years, on the said account; my sisters *received the gift* soon after her, one at the age of eleven, the other nineteen, who are both dead, since my departure thence; the most agitation of body my mother had, was of the breast, which made her have great gulplings of the throat; *she spoke at the times of inspiration only French, which surprised me exceedingly, because she never before attempted to speak a word in that language*, nor has since, to my knowledge, and I am certain she could not do it; the same thing I can say of my sisters."

"Peter Chaman, native of the city of Uzes, declared, he 'saw several children inspired at Nismes and at Usez, and in divers assemblies elsewhere, met to hear them, particularly at the house of one Gaydan, at Usez, *a child of five years old*, who, in his presence, fell into an extasy, at several distinct times, *with agitations of the head and body*, after a relaxation whereof, he began to speak, but with some interruptions, as the force of those agitations permitted him; the said child *did at those times always speak French.*'

"James Brisson declared, 'Before my leaving the Cevennes, I saw, and heard at several times, a great number of inspired persons of every age and sex. I cannot but think I have seen at several times near

400; . . . many of the inspired being of my neighbourhood and acquaintance, I frequently heard and saw several *not exceeding seven or eight years old*: my own sister, aged fifteen, had the gift, sometimes twice in a day; a child of three years old *I saw taken with the bodily signs*, and heard him four or five different times exhort urgently to repentance, *with a clear distinct voice and good French, which he could not speak out of the extasy* . . . My sister, when the gift came upon her, did usually *fall first into a swoon.*'

"James Du Bois says, 'I left Montpellier and that country, and got to Geneva in May 1705. From the year 1701 I saw persons inspired, in divers parts of the country, in all at least 200 at various times and places *of every age and sex*; I saw among others, a boy of fifteen months of age, at Quisac, taken in the arms of his mother, *with great agitations of body all over*, especially of the breast: he spoke with gulplings of the throat, *in good French distinctly, with an audible voice*, though with interruptions, for which reason it was needful to listen, in order to hear some words; I am very sure I have seen sixty other children between three and twelve years of age, in the same condition; the discourses of all which tended constantly to press, with ardour, *an amendment of life, and foretold also several things* At a friend's house, a boy who fled to shelter himself in that house, being at the age of six, fell into motions of the head and breast, *spoke aloud, in good French, many arguments to repentance, with some predictions.*'

“ William Bruguier declared, ‘ in the village of Bubissargues, I saw three or four small children, between three and six years of age, in particular that of James Bousiege, aged about three, who was taken with the spirit, and being flung to the ground, struck his breast with the hands with all his might ; he said that we were in the last times, that we ought to fight bravely the fight of faith ; another of these little infants was Susan Jonquet, between four and five years old, who in my presence fell into the ecstasy, *being also struck to the ground* ; she had near the same motions of body as the other ; she spake louder, *in good French, as she could not, out of that fit.*’ ”

“ David Flotard of Vigan, after a long account, says, ‘ besides the above mentioned, I saw a great number of other infants, and *people of every age and sex, under inspiration* ; eight thousand at the least were converted in Languedoc ; I saw them in troops carried to gaol, in many places . . . the prisons were in a little time so thronged with these poor creatures, especially children, they knew not what to do with them.’ ”

Now what are we to say of this malady of the Cevennes ? Shall we, with the “ Catholics of good sense,” quoted by M. Brueys, or with the critics of to-day, who know not what to think of these things, say with them that the only way out of their perplexity, is to attribute the miracles to the Devil, or to the amazing force of enthusiasm ? Or shall we, with the Cevennes themselves, say that they are of God ? We are by this time fairly sick of the glib introduc-

tion of the Devil on all occasions, just to eke out man's own ignorance, and to enable him to *say* something when he admits he *knows* nothing. If the Devil really can do all these things, and is the source of these ineffable powers of the soul, we had better worship him at once ; for he is stronger and more powerful in his workings than the Lord of Heaven. But from whatever source the power may come, we repeat that the fact of such faculties being inherent in man is one for our especial study ; and if they have always hitherto been worked by the Devil, it is now high time to look to the matter, and see how they can be brought into unison with Him who is over all, and so be opened to His Divine influences. In this way the Devil may have done a great and unwilling service to mankind, and may be the means of restoring to the world that sixth and lost sense which we occasionally hear of, and of which there is verily a need at this day.

If we retreat under the cover of "the amazing force of enthusiasm," let us first determine what we mean by the words. Is enthusiasm devilish ? Who gave us the power of loving Himself with all the devotion and enthusiasm of a man-soul, made after His own likeness, and with endowments which fit us to be angels before His throne ? Where does enthusiasm begin, and where is its end ? Will you measure it with a wand, and who shall be the measurer ? It is said in the Revelations, "*the measure of the Holy City was according to the measure of a man, that is of the angel, and that*

is the only measure we will recognize in measuring these things. Do they come from the Holy City which is within us, in such wise as to be good, and have they in passing through us not more of badness than usually finds its way in all our actions? That is our question, and let it be answered before we give a God-like enthusiasm to the Devil. It is well said of these poor peasants, in accounting in a better way for their miraculous powers, that "they have united themselves to a strength not their own, and that transcending all earthly obstacles, it works in them mightily both to will and to do;" and of their power of prophecy, that "*it would be insanity, if it were not inspiration.*" We may say the same of the ancient Prophets of the Word.

CHAPTER X.

THE IRVING PROPHETS.

“Behold ye despisers, and wonder and perish; for I work a work in your days, a work in which ye shall in no wise believe, though a man declare it unto you.”

WE will now refer to several curious similarities in the movements called Epidemic Monomania, occurring at Convents and Schools in France, Holland, and Germany during upwards of one hundred and fifty years, breaking out from the year 1494 to the year 1652, each attended with convulsive spasms of the body and mental characteristics, similar in many respects to those of the Revival. It is noticed in that of the Nuns at Wertet that it commenced in a notion of witchcraft, that they were seized with violent fits of sadness and paroxysms of an hysterical kind; that they fell suddenly to the ground as if dead, *whilst others scrambled up trees, clambering with their feet like cats.* Mr. Madden, in his “Phantasmata,” gives a description of these cases,

and describes that of the Nuns of Kintorp as follows:—“At first a few only were seized with convulsions and hallucinations. The symptoms seemed to be communicated, it is said, by contact; but perhaps it would be more correct to say, by close intercourse and sympathy. When the attack burst out they raved, uttered cries imitating the shrieks and screams of animals, felt a strong desire to bite, and became frightfully contorted.” At the convent at Cologne in 1564, it began with one nun, and was by her communicated to the one whose bed was next to her, and immediately after to the whole convent. In 1566, the foundling children at Amsterdam were attacked with convulsions and delirium, during which *“they spoke foreign languages, and knew what was passing elsewhere, even in the great council of the city: and they even clambered along walls like cats, and along the roofs of houses.”* The same had happened in Rome in 1555, in the Orphan Asylum in that city, where it is said “about seventy young girls became demoniacs, and continued in that state more than two years.” Of the sisters of St. Bridget, who had the disease for ten years, all had the faculty of improvising long discourses under inspirational influence.

The nuns at Loudon suffered from “frightful disquietude of mind; hysterical symptoms, convulsions of extreme violence, producing singular contortions, catalepsy, and hallucinations all bearing on subjects of religious enthusiasm. As to their cries, it was what might be conceived of the bellowing of the

condemned." They also spoke in foreign tongues with which they were not previously acquainted, and by that we come to the knowledge of a curious portion of the Roman ritual, by which they were tried, to find "any of the three symptoms required by it as a sign of being truly possessed by the Devil, and which are divination, *the understanding of languages which the person has not learned*, and a supernatural strength of body." *Six of the clerical and magisterial functionaries* who had been brought into contact with the nuns as judges, caught the disease." There was an unusual exaltation of some of the intellectual faculties, a power of improvising, and of inner vision or thought reading, as to which Mr. Madden observes, "that they differ in no respect from the phenomena of magnetism."

The cases were all more or less connected with religious ideas, but were also much mixed up, as we might expect, with the prevalent middle age notions of diabolic possession, and they have an especial value in this inquiry as indicating the origin and mode of transmission of these phenomenal states, not less than for shewing that such mental states may be propagated in the same way as the Revival, whether they are exclusively, or not at all of a religious tendency. Indeed there are remarkable instances of this in the dancing mania of Belgium, and in the tarantula dance of Italy, the latter of which is supposed to have commenced in persons bitten by the insect, and to have been afterwards communicated, or the same effects produced "spontaneously in a vast

number of cases by the workings of the human mind."

If we wish to see a similar case, entirely unconnected with religious ideas, and shewing the influence of simple panic, such, probably, as resides in the sensuous nature only of man, we have one furnished by an old and valued friend, the Baron Dirckinck Holmfeld, of Copenhagen. He tells that in the vicinity of Carlshamn, in Sweden, within the last five years, the peasant population were suddenly impressed with the idea that the citizens of that town had formed "a cannibalic scheme of slaughtering and eating them when coming to town; and as the peasants were obliged to bring their produce to the market, they went there with the greatest anxiety and circumspection, taking care, however, not to enter into houses or private places, and to be able to retire on the slightest cannibal demonstration of their supposed enemies. Cases occurred, such as that of a peasant-woman making her bargain in the street with the lady inside the house, and being seized with such sudden alarm, when the lady called to her husband to get the money to pay her, as that she ran away, leaving all her goods behind her. This epidemic terror lasted a considerable time, and no reasoning could remove it."

He also very curiously informs us of a case similar to those occurring in the middle ages amongst the children of Amsterdam and the nuns in the convents. This happened within the last two years in Piedmont or Savoy, and went through the continental papers—

“ A number of young girls in the district all at once left their schools and homes and went into the fields and woods, roaming, and screaming, and behaving in the wildest way. Exhortations to return being insufficient, the clergy were called to exorcise the poor girls, who repelled them, calling them devils and sorcerers; *many of them got up trees and on the roofs of houses, and refused to come down.*”

Dr. Kerner relates that, “ At the village of Neu hutte, in Wurtemberg, which is situate among the mountains, a sort of St. Vitus' dance becomes epidemic chiefly amongst young people, so that all the children of the place are seized with it at the same time. Like persons in a magnetic state, they are aware of the precise moment that a fit will seize them, and if they are in the fields they hasten home and immediately fall into a convulsion, in which condition they will move for an hour or more with the most surprising regularity, keeping measure like an accomplished dancer, after which they awake as out of a magnetic sleep.”

Probably as such cases as these are propagated by animal magnetic influences only, flowing for the time into the channels between the spiritual and the external nature of man, they may be taken as of but little higher order than those which affect the brute creation, an instance of which is seen in the herd of swine rushing violently into the sea. Still they are suggestive, as shewing the same capacity or faculty, as, when it is filled by a spiritual instead of an animal influence, becomes religion, and is the opening of the soul of God.

We have placed these accounts in their present position, partly because those in which the speaking with tongues is mentioned, will illustrate in some new particulars the last instance which there is need to give, namely, the analogous phenomena, which commencing in Port Glasgow, where some of the more remarkable of the Revival scenes are being now enacted, broke out in Mr. Irving's church in London, and upon which was founded the sect called Irvingites, or properly "the Catholic Apostolic Church."

Of Mr. Irving himself it was only necessary to say that he believed and preached that the church might and ought to have a restoration of the divine gifts which are promised in the gospels, and that the not having such, was a sign of its own low state, and was, in fact, its condemnation. Whatever may be thought of his theory, he was a great and a good man, as all who knew him testify. Carlyle, who knew and loved him, says of him, "his was the freest, brotherliest, bravest human soul mine ever came in contact with. I call him, on the whole, the best man I have ever, after trial enough, found in this world, or ever hope to find."

Mr. Irving himself gives the account of the commencement of the work in the west of Scotland, "chiefly by that man of God, John Campbell," (not the present Chancellor of England, but) "late minister of Row, who was deposed by the general assembly for teaching that God loves every man, and that Christ died to redeem all mankind. His word leavened all the land, and took firm hold of many to the salvation of their souls.

“ But though there were not as yet any supernatural manifestations of the Holy Ghost in those parts, there appeared about this time, in the death-bed experience of certain holy persons, very wonderful instances of the power of God’s Spirit, both in the way of discernment and utterance, and, also, apparent glory. *They were able to know the condition of God’s people at a distance*, and to pray for the very things which they needed ; they were above measure strengthened to hold out both in prayer and exhortation. In one instance, *the countenance shone with a glorious brightness, as if it had been the face of an angel* ; they spoke much of a bright dawn about to arise in the Church ; and one of them, just before death, signified that he had received *the knowledge of the thing about to be manifested* ; but he was too far gone to give it utterance.

“ In March, 1830, on the evening of the Lord’s day, the gift of speaking with tongues was restored to the Church. The handmaiden of the Lord, of whom He made choice on that night to manifest forth in her His glory, had been long afflicted with a disease which the medical men pronounced to be a decline. Yet, while all around were anticipating her dissolution, she was in the strength of faith, meditating missionary labours among the heathen ; and this night she was to receive the preparation of the Spirit—the preparation of the body she received not till some days after. It was on the Lord’s day, and one of her sisters, along with a female friend, who had come to the house for that end, had been spend-

ing the whole day in humiliation, and fasting, and prayer before God, with *a special respect to the restoration of the gifts*. They had come up in the evening to the sick chamber of their sister, who was laid on a sofa, and, along with one or two others of the household, they were engaged in prayer together, when, in the midst of their devotion, the Holy Ghost came with mighty power upon the sick woman as she lay in her weakness, and *constrained her to speak at great length, and with superhuman strength, in an unknown tongue*, to the astonishment of all who heard, and *to her own great edification and enjoyment in God*, ‘*for he that speaketh in an unknown tongue edifieth himself.*’ She has told me that this first seizure of the Spirit was the strongest she ever had ; and that it was in some degree necessary it should have been so, otherwise she would not have dared to give way to it. It was so also *the first time silence was broke in my church*. I have put the question directly, and been answered by the person who was raised for that purpose, that she never had so strong an impulse ; which, thinking to restrain, she fled out of the church into the vestry, but found it quite irresistible, and was forced to give vent to *that volume of majestic sound which passed through two closed doors and filled the whole church*.

“The editor of the *Morning Watch* writes : ‘We have seen eight different individuals who have been eye-witnesses of these manifestations, and who are unanimous in their testimony to the *supernatural, holy, and influential energy of what they there wit-*

nessed.' We subjoin the testimony of one of these, Mr. John B. Cardale, who is now the head of the church. He was specially sent by Mr. Irving to make inquiry, with five others, into these alleged tongues, and he thus gives their observations:— 'During our stay, four individuals received the gift of tongues. The tongues spoken by all the several persons, in number nine, who had received the gift, are perfectly distinct in themselves and from each other. *J. M'D. speaks two tongues, both easily discernible from each other.* I easily perceived when he was speaking in the one, and when in the other, tongue. J. M'D. exercises his gift more frequently than any of the others; and I have heard him speak for twenty minutes together, with all the energy of *voice and action of an orator addressing an audience.* The language which he then, and, indeed, generally uttered, is very full and harmonious, containing many Greek and Latin radicals, and with inflections also much resembling those of the Greek language. I also frequently noticed that he employed the same radical, with different inflections; but I do not remember to have noticed his employing two words together, both of which, as to root and inflection, I could pronounce to belong to any language with which I am acquainted. The only time I ever had a serious doubt whether the unknown sounds which I heard on these occasions were parts of a language, was *when the M'D.'s servant spoke during the first evening.* When she spoke on subsequent occasions it was invariably in one tongue, which was not only perfectly distinct

from the sounds she uttered at the first meeting, but was satisfactorily established, to my conviction, to be a language.

“One of the persons thus gifted we employed as our servant while at Port Glasgow. She is a remarkably quiet, steady, phlegmatic person, entirely devoid of forwardness or of enthusiasm, and with very little to say for herself in the ordinary way. The language which she spoke was as distinct as the others, and it was quite evident the language spoken at one time, was identical with that spoken at another time.

“*The chanting or singing was also very remarkable.* J. M'D.'s ordinary voice is by no means good, and in singing, particularly, is harsh and unpleasing; but when thus singing in the Spirit, the tones and the voice are perfectly harmonious. On the morning after the day on which Mrs. —— received the gift of tongues, I heard her singing stanzas with the alternate lines rhyming. The tune was at first slow, but she became more and more rapid in her utterance, until at last, syllable followed syllable as rapidly as was possible, and yet each syllable distinctly enunciated.

“These persons, while uttering the unknown sounds, as also while speaking in the spirit in their own language, have every appearance of being under supernatural direction. The manner and voice are different from what they are at other times, and on ordinary occasions. This difference does not consist merely in the peculiar solemnity and fervour of man-

ner, but their whole deportment *gives an impression not to be conveyed in words, that their organs are made use of by supernatural power.* They declare that their organs of speech are made use of by the spirit of God ; and that they utter that which is given to them, and not the expressions of their own conceptions, or their own intention. M. M'D. one morning, having, in consequence of a severe cold, so entirely lost the use of her voice as to be unable to speak out of a whisper, yet, on a sudden, commenced, and from ten A.M. to two P.M. continued speaking in a loud voice—sometimes in intercessory prayer in the Spirit, sometimes in denouncing the coming judgments, *and occasionally speaking in an unknown tongue*—and at the end of that time she relapsed into exactly her former state.

“ When this messenger returned to London with his tidings, it was to find *the tongues of flame sitting on his own wife and daughters.* Still, not rashly, nor arrogantly, was the marvel proclaimed to the world. For some time, only in private meetings was the ‘gift invited to manifest itself.’ There, philological learning pronounced the utterances something more than jargon, and observation failed to detect imposture. Prayer-meetings were then held every morning at the church in Regent-square, and were numerously attended. At these meetings exhortations would be uttered in the ‘tongue’ by one person, and the interpretation chanted in English by another. Warnings and predictions were sometimes given. On Sunday morning, October 16th, a ‘sister’

burst forth in the open congregation with an utterance in the tongue. Mr. Irving calmed the 1500 or 2000 people who had risen in alarm, bade the sister console herself—for she had struggled with the power that had possession of her, and hastened her into the vestry of the church, there to give it speech—and expounded to the congregation the 14th chap. of the First Epistle to the Corinthians, as explanatory of the occurrence. In the evening a ‘*brother*’ produced even greater excitement than the morning speaker; and in the course of the week all London was talking of this new phase in the career of its popular preacher. The ‘unknown tongues’ continued in the church, and other ‘utterances in the spirit’ were also given; and remarkable cases of healing by spiritual power occurred.”

Mr. Irving testifies thus, after these first instances had produced their result of having very numerous successors:—“*Of the hundreds of manifestations which I have heard, there have been a few without the introductory sign of the unknown tongue, but there never was one without the main substance of testifying to Jesus, and exhorting to holiness in our own tongue. . . . Those who speak in the tongue always declare ‘that the words uttered in English are as much by power supernatural, as the words uttered in the language unknown.’ But no one hearing and observing the utterance could for a moment doubt it, inasmuch as the whole utterance, from the beginning to the end of it, is with a power, and strength, and fulness, and sometimes rapidity*

of voice altogether different from that of the person's ordinary utterance in any mood; and I would say, both in its form and in its effects upon a simple mind, *evidently supernatural. There is a power in the voice to thrill the heart and overawe the spirit after a manner which I have never seen.* Most frequently the silence is broken by utterance in a tongue, and this continues for a longer or shorter period, sometimes occupying only a few words, as it were filling the first gust of sound, sometimes extending to five minutes or even more, of earnest and deeply felt discourse, with which the soul and heart of the speaker is manifestly much moved, to tears and sighs and unutterable groanings, to joy and mirth and exultation, and even laughter of the heart.

“ ‘When I am praying in my native tongue, said one of the gifted persons to me, ‘however fixed my soul be upon God, and him only, I am conscious to other thoughts and desires, which the very words I use force in before me. I am like a man holding straight onward to his home full in view, who, though he diverge neither to the right hand nor to the left, is ever solicited by the many well-known objects on every hand of him. But the moment *I am visited with the deep spirit and carried out to God* in a tongue which I know not, it is as if a deep covering of snow had fallen on all the country round, and I saw nothing but the object of my desire and the road which leadeth to it. I am more conscious than ever to the power of God. *He and he only is*

in my soul. I am filled with some form of the mind of God, and I am made to utter it in words which are full of power over my spirit; but not being accessible to my understanding, my devotion is not interrupted by associations or suggestions from the visible or intellectual world. I feel myself, as it were, shut in with God into his own pavilion, and hidden close from the invasion of the world, the devil and the flesh.' In these few words the mystery and the end of the gift of tongues are accurately set forth."

"*This operation of the Holy Ghost is very wonderful to behold; the fulness of the mind and heart, the rapidity of the utterance, the difficulty and sometimes struggling of the organs to get disburdened of it, are not more demonstrative of supernatural agency, than is the matter uttered demonstrative that this agency is that of the Holy Ghost. Such depths of doctrine, such openings of truth, such eagle-glances into the mind of God, such purity of love, such earnestness of exhortation, and, in one word, such heavenly exultation of spirit, heard I never from men's lips, as I have heard from those speaking in this manner by the Holy Ghost.*"

Oh that so good a man could have been saved from the error of supposing that the revelations "were the direct outpouring of God's Holy Spirit," or that such are possible through us poor human vessels in these poor days. He made the too easy mistake in the presence of such marvels of the soul, and his church, as a living one, was thenceforth based on the ministra-

tions of apostles and of prophets. *The tongues are spoken still and to-day*, but not in public, for the meat is too strong for the children of to-day, and in truth they conceal them as much as they can from the vulgar gaze.

One of the most earnest of these prophets, who with another member of his family had this gift of tongues and of prayer and prophecy, found that some of his prophecies did not fall true, and that some of the interpretations which came from his lips were not orthodox, according to his own reason, when not under the power. The consequence was that, after having been one of the most prominent members of the church, and one of the firmest believers in the influence being that of the Holy Spirit, he came to the sudden conclusion that the whole was the work of the Devil, and published his recantation in a "Narrative of Facts," which is specially valuable from the circumstances under which it was written, not less than from the high character of the writer, and because these are manifestations occurring amongst people of education and position in the world.

"'He fully, though reluctantly, admits the supernatural character of the manifestations.' 'He is not anxious to prove it supernatural—he would be glad to account for it otherwise.' 'Imagination, eccentricity, derangement,' he tells us, are 'utterly insufficient to account for these operations. Men far from excitable in their general state of mind, and in nothing eccentric, have been found among the most devoted followers. The workings have, moreover,

been as strong in the privacy of the closet as in the tumult of crowded assemblies—and when once the mind became open to such workings, no change of outward circumstances has ever had any extensive or perceptible control over it. Neither will derangement furnish the required solution. The operations of this power were most systematic as well as sympathetic.’ ‘He has often endeavoured to pursue the course of circumstances, and account for the occurrences from excitement, and the frenzied workings of a distempered mind; but he finds himself utterly at a loss, and, without shutting his eyes to most of the material features of the case, he could not honestly come to such a conclusion.’ ”

We extract the following account from an essay most carefully prepared and recently published on the subject:—

“We present, in the author’s own language, some of the more striking and characteristic incidents recorded in this ‘Narrative of Facts.’

“He ‘had heard many particulars of the extraordinary manifestations which had occurred at Port Glasgow,’ and thought that there were sufficient grounds in Scripture and in the existing state of the church and of the world to warrant a fair investigation of them. Being called up to London in August, 1831, he ‘had a strong desire to attend at the prayer meetings which were then privately held by those who spoke in the power, and those who sought for the gifts.’ Having obtained an introduction, he attended, and heard ‘the utterances,’ both in the

unknown, and in the English tongue. In the latter there was, he says, ‘a cutting rebuke to all who were present, and applicable to my own state of mind in particular. *In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power; and in much struggling against it, was made to cry out, and myself to give forth a confession of my own sin in the matter for which we were rebuked.* There was in me at the time of the utterance very great excitement; and yet I was distinctly conscious of a power acting upon me beyond the mere power of excitement.’

“ ‘From this period, for the space of five months, I had no utterances in public; though, when engaged alone in private prayer, *the power would come down upon me, and cause me to pray with strong crying and tears for the state of the church.* On one occasion, about a month after I had received the power, whilst in my study, endeavouring to lift up my soul to God in prayer, the power came down upon me, and I found myself lifted up in soul to God, my wandering thoughts at once riveted, and calmness of mind given me. By a constraint I cannot describe I was made to speak—at the same time shrinking from utterance, and yet rejoicing in it. The utterance was a prayer that the Lord would have mercy upon me and deliver me from fleshly weakness, and graciously bestow upon me the gifts of his Spirit. This prayer was forced from me by the constraint of the power which acted upon me; and the utterance was so loud, that I put the handkerchief to my mouth to

stop the sound, that I might not alarm the house. When I had reached the last word (of the prayer), the power died off me, and I was left just as before, save in amazement at what had passed, and filled, as it seemed to me, with thankfulness to God for his great love so manifest to me. With the power there came upon me a strong conviction—‘*This is the Spirit of God: what you are now praying is of the Spirit of God, and must, therefore, be the mind of God, and what you are asking will surely be given to you.*’

“‘In the utterances of the power which subsequently occurred, many were accompanied with *the flashing in of conviction on the mind, like lightning rooting itself in the earth.*’

“In January, 1832, when he again visited the brethren in London, the gifts in Mr. Irving’s church were now being exercised in the public congregation. The day following his arrival, being called upon by the pastor to read, he opened upon the prophet Malachi, and read the fourth chapter. ‘As I read, the power came upon me, and I was made to read in the power. My voice, raised far beyond its natural pitch, *with constrained repetition of parts*, and with the same inward uplifting which at the presence of the power I had always before experienced. When I knelt down to pray, *I was carried out to pray in the power* for the presence and blessing of God in the midst of the church; in all this I had great joy and peace, without any of the strugglings which had attended my former utterances in the power.’

“He presents us with the following incident:—
‘On the Sunday following, the power came in the form of revelation and opening of Scripture; and as I read, the opening of it was just as light flitting across the mind, opening a portion and then passing away, and leaving me in darkness; the power all the time resting upon me. A passage would be opened in the clearest manner, and then the understanding of it would quickly pass away; until portion after portion having been opened and shut in this manner, *the whole chapter was at once opened in connection*, and an interpretation given, *which I not only had never thought of, but which was at variance with my previous systematic construction of it.*’

“‘The power’ came upon him not only in the public congregation, or at prayer meetings, or at his own private devotions; but also, when present at the baptism of infants, at the communion table, and in social intercourse. Here is an instance of the latter. He was spending the evening at a friend’s house with Mr. Irving and three or four other persons. Some matter of controversy having arose, Mr. Irving offered a prayer that they might all be led into the truth. After prayer, ‘Mrs. J. C. was made to testify.’ Mr. Irving followed with some observations, ‘and, whilst he was going on to ask some question, the power fell upon me, and I was made to speak; and for two hours or upwards, with very little interval, the power continued upon me, and I gave forth what we all regarded as prophecies concerning the church and the nation. The things I was made to utter, flashed in

upon my mind without forethought, without any plan or arrangement; all was the work of the moment, and I was as the passive instrument of the power that used me. I was made to bid those present ask instruction upon any subject on which they sought to be taught of God; and to several questions which were asked, answers were given by me in the power. One in particular was so answered, with such reference to the case, *of which in myself I was wholly ignorant*, as to convince the person who asked it that *the spirit speaking in me knew those circumstances and alluded to them in the answer.*'

"Add to this the following anecdote: 'It was also told the wife *as a sign to prove this relation to be of God*, that as soon as I came home, when she came to me I should say '*Speak—speak:*' and that then, after she had told me the revelation, I should speak to her in the power, and beginning, '*It is of the Lord,*' should *fully explain what had been revealed to her.* When I came home, I thought she seemed much troubled, and, unconscious what had occurred, I said to her, '*Speak—speak.*' Upon this, she told me the revelation, not saying anything about my speaking afterwards; and when she had left me, the power immediately came upon me to utterance, and I was made to say, in great power, '*It is of the Lord,*' and *then to open and explain it.*'

"'On another occasion, unknown to each other, we (himself and wife) each received, at the same time, *a revelation concerning some of our kindred, which shewed us the work of a Spirit upon us.*'

“The instances of obvious discernment of thoughts are so numerous as to take away the possibility of their being accidental coincidences. In the case of one individual, when praying in silence in his own room, in three or four instances, answers were given, in the power, by a gifted person sitting in the adjoining room. And in almost all the persons with whom I have conversed, who were brought into a belief of the power, instances of obvious discernment of their thoughts, or references to their particular state of mind, have been so striking, as to conduce to their recognition of the power.”

“The ‘utterances in power’ through this gentleman were not only in the unknown, as well as in the English tongue, but also, though but rarely, in foreign languages; among others, in Italian and Spanish, with both of which he was unacquainted. The Editor of the Morning Watch testifies to having heard Hebrew words chanted in the power by a ‘gifted person’ unacquainted with the language. He says further:—‘I had almost invariably found, that when in private, in presence of persons who denied the work, my mouth was shut and the power restrained; or, as I then looked upon it, the Spirit was then quenched because of their unbelief. It was not my own case alone, but all who spoke in the power, found the same quenching among unbelievers: so that when unbelievers came in private to hear the utterance, either no utterance was given, or such a feeble utterance as failed to convey to them the impression of a supernatural power. I ques-

tioned those who spoke in the tongues, whether they had the words and sentences given, or yielded their tongues to the impulse of utterance, without having them. They answered almost entirely the latter, though sometimes also the former.'

"We have intimated that he finally abandoned the work as a delusion of the Devil. He was led to do so by what he conceived to be inconsistencies and discrepancies in certain of the 'utterances;' also, because some of the predictions given 'in the power' were not fulfilled according to his expectations; and, chiefly, because on certain delicate and subtle questions of theology, the 'utterances' confirmed the views of Mr. Irving in contradistinction to his own.

"After he had found out that it was all the work of the Devil, and had left the church, Mr. Irving, apostrophising him, says:—'Therefore it is thou hast fallen, because thou wouldest be both giver and receiver, both utterer and container, both prophet and angel, and pastor and teacher; and so, by usurping all offices, which dignity pertaineth alone to Jesus, thou hast lost all, and become nothing but a stumbling-block in the way of God's children.' And concerning the 'utterances' through this gentleman, he says, 'Verily there be no parallel *to the words which he spake*, nor to the *manner and method of his discourse* but those which the universal Church hath stamped by *the name of the word of God*;' and intimates that if the 'glorious truths' uttered in defiance of his 'formal intellect' were given forth by Satan, why, 'then Satan may have written all the oracles of God.'

“By the law of spiritual influx we may enter into communion with the Divine Mind and receive of the Divine Spirit, while the Eternal splendours are mercifully tempered to our weak sight and limited capacities. True, there is a law of infernal, as well as of celestial and divine influx: but we may, in their operation, discriminate them by their different fruit. If, however, we do not wholly coincide with Mr. Irving's conclusions on this matter, still less can we with that of his once disciple. The facts in his Narrative and his own statements will not allow us to do so. It appears to us that he must himself have had his misgivings about it. In turning over his pages we find such passages as the following: ‘The word spoken *seemed to be the gospel of Christ, and the effect upon the hearers a prostration of pride, and a devotedness and apparent patient waiting upon God.*’ ‘Whenever the power rested upon me, *leading me up to prayer, or praise, or testimony, or thanksgiving, I seemed to have joy and peace in the Holy Ghost, and I cannot even now by feeling alone discern that it was not truly such.*’ ‘We all felt as though *the Lord indeed was resolving our doubts, and graciously condescending by his Spirit to teach us by open voice.*’ ‘After the sacrament had been administered, when kneeling to return thanks, the power came upon me largely, though the impulse was not to utterance—my tongue was rivetted as I was repeating the response, and *my soul filled with joy and thanksgiving, and such a presence of God, as it seemed to me, as exceeded any peace and joy I had*

ever before tasted at that holy sacrament.' 'The supernatural nature of the work was so clear, *the testimony to Jesus so full*, the outpouring of prayer, and, as it seemed to me, the leading towards communion with God so constant in it, that I treated every doubt as a temptation. I rested implicitly upon the text, '*Every spirit that confesseth Jesus Christ is come in the flesh is of God :*' and felt assured that no spirit making that confession could be of Satan. I had heard the confession made several times by the spirit which spoke in myself and others, and, resting in the confession, I persuaded myself I was resting in the faithfulness of God, and that his faithfulness was a sure defence.' 'From the time the power of the Spirit came upon me in London, *I have daily, at intervals, been conscious of a powerful in-working of the Spirit : leading me up into communion in Christ, and giving me a fellowship with the mind of Christ, and at times leading me, by presenting portions of Scripture, into an apprehension of the purpose of God in Christ, which I never before knew.*' '*I have been much confounded by the fact, occurring in this instance, as also in most others of the public testimonies in preaching, that Christ was preached in such power, and with such clearness, and the exhortations to repentance so energetic and arousing, that it is hard to believe the person delivering it could be under the delusion of Satan.*'

"No wonder indeed that in attempting to reconcile these facts with his notion of their satanic origin, the gentleman was 'much confounded,' and that he

felt it 'hard to believe' in such silly impiety. Truly, as he says, 'it is lamentable to see to what depths of absurdity we may unconsciously under delusion be driven.' That 'energetic exhortations to repentance,' 'the outpourings of prayer,' the 'testimony to Jesus,' could be the work of the devil, and that the effect should be a filling of the soul 'with peace, and joy, and thanksgiving,' and a sense 'of the presence of God;' a 'leading towards communion with God' and a fellowship with the 'mind of Christ,' and a 'seeming prostration of pride, and a devotedness and apparent patient waiting upon God;'—that all this should be 'a delusion of Satan,' is, in our judgment, a delusion so monstrous, that it could never have been embraced by our author but for his belief that the Spiritual Manifestations he had experienced and witnessed must all be attributed to one and the same spiritual origin; *and that if all could not be attributed to God's immediate presence and action in and upon the 'gifted persons,' then the whole must be a living wonder from the Devil.* We think the facts narrated by himself, if he had exercised a little discrimination, might have taught him better."

If further proof were wanted of the identity of the symptoms between the Revival and the cases occurring in Mr. Irving's church, we have the curious evidence furnished by Archdeacon Stopford himself, who, in speaking of the peculiar cry which he noticed in Ireland, says, "My first acquaintance with the peculiar character of that cry was singular. Nearly thirty years ago, in Mr. Irving's chapel in London, I heard

Miss —— speak in an unknown tongue. That produced on me one of the most permanent impressions I have received in life. I never for a moment believed in it as inspired; yet I *felt it as a sound such as I had never heard before*. Long years passed away, and that sound still dwelt upon my memory as something unearthly and unaccountable. Many years after, in the first serious case of this kind that I had to attend, a physician told me at the outset to *mark the peculiar character of the cry*. That moment it flashed upon my memory; it was, with some slight modification, but in its character essentially the same, *the unmistakeable cry of Irving's prophetess!* a sound that while I live I never again can mistake or misinterpret.

“That cry I have now recognised in its most unmistakeable form in Belfast. *I have also recognised every other symptom and phenomenon as what I have formerly witnessed, and I have seen or heard of none beside.*”

And in another place he addresses a warning voice, founded on the same recognition.

“Let the Church of Scotland look to this in time. This is Irving and his prophetesses over again.”

The *Times* of that day called the whole of these phenomena, from beginning to end, “blasphemous fooleries,” and the *Morning Chronicle* saw in them only “disgusting profanation.” And pretty nearly the same is said to-day of the Revivals; for man is ever as true to his instincts as are the lower animals, when he allows them to sway his reason and his moral nature.

Can there longer be room for doubt, that these wondrous facts are actual states and capacities of the man, inherent in his very essence, are implanted in him, that he may have the faculty of being spoken to by the power of God? It in no degree tends to lessen this our belief, that we find them under certain circumstances running into the extravagances which we have seen in many of the cases, either amongst individuals, or amongst masses of people brought by contact or sympathy magnetically under the requisite conditions. These are the phenomenal, and in a sense the exceptional developments, but exceptional in such wise only, as that they conclusively prove the law under which they are produced; and this law is the law of the Revival movement, clearly traced through all its phases. Whether or not a right use is made of the law, is quite another question, and, like all other productions, whether of nature or the soul, let each portion of it be judged by its fruits. It is from no fault inherent in the earth that it enables the upas tree poison to be eliminated from the same soil that gives us the bread of life. The quarrel must be with the tree, which delights in elaborating its deadly essences, through an organism and chemistry of its own. It is to no Satanic soil, but to a devil in the tree, that abuse must be directed, and it would take a long course of training indeed to make such a tree produce good fruit.

CHAPTER XI.

THE OLD AMERICAN REVIVAL.

“She crieth at the gates, at the entry of the city, at the coming in of the doors, unto you, oh men, I call, and my voice is to the sons of men.”

Mrs. BEECHER STOWE, an eminent writer of the day, falls into the usual error with respect to the late American Revival, in which she will not believe until she finds it putting down American slavery, which she has made her pet horror, and indeed a wickedness it is, that cries to heaven for vindication and redress. But by what right does she fix the seasons for the sowing and the harvest of the soul, any more than those which give us the fruits of the earth? We must wait for these with some faith and patience, and be content to recognize in the cultivation of human affections the same law which prevails in nature, which is one of progression and development. It requires many sowings and many reapings, and continual cultivation to produce a perfect seed, and

each seed has its own peculiar development. So in spiritual forces, where the affections are quickened by being placed under higher conditions, they do not culminate at once in their higher faculties, nor is the man absolutely changed, and we could therefore well conceive that a Revival might affect masses in the slave states without producing an anti-slavery movement, and yet that it might have very high and considerable influence on them in other forms and phases of religious life, for instance in causing them to be kinder to their slaves, and not so entirely opposed to their mental improvement. Fruits are of so many kinds and degrees of goodness or badness, that we must not quarrel with a crab because it is not a pine apple. The Revival must be judged on far other considerations than the production of a particular high class fruit on which we happen to have set our minds—a general tendency or leaning in a direction which is good, is quite enough for us to expect, and this, we have no doubt, is amply shewn already to exist.

We promised in the outset to test the present Revival by those of old, but space begins to fail us, and we wish to content ourselves by going through a few of the facts of a former Revival in America, known as the revival of religion in New England. There were also great Revivals under Whitfield and Wesley in England, and have been many others, but the one in New England, upwards of one hundred years ago, was very like them.

There is an account given of it by the Rev.

Jonathan Edwards, A.M., pastor of the Church of Christ in Northampton, afterwards President of Nassau Hall College, Princeton, U.S., and it is accredited by a contemporary preface by Dr. Isaac Watts, and by the testimony of many ministers of the time.*

He first notices a fact which is important, as shewing that the Revival does not come to persons only of an incorrect outward life.

“The people of the county, in general, I suppose, are as sober, and orderly, and good sort of people, as in any part of New England.” Next that—“At the latter end of the year 1733, there appeared a very unusual flexibleness, and yielding to advice in our young poople.”

“Presently after this, there began to appear a remarkable religious concern at a little village, belonging to the congregation, called Pascommuck, where a few families were settled, at about three miles distance from the main body of the town. At this place, a number of persons seemed to be savingly wrought upon. In the April following, A.D. 1734, there happened a very sudden and awful death of a young man, in the bloom of his youth; which, with what was preached publicly on that occasion, much affected many young people. This seemed much to contribute to the solemnizing of the spirits of many young persons: and there began evidently to appear

* Edwards on Revivals, with introductory preface by the Rev. John Angell James. Snow, Paternoster Row.

more of a religious concern on people's minds. Then it was, in the latter part of December, that the Spirit of God began extraordinarily to set in and wonderfully to work among us; and there were, very suddenly, one after another, five or six persons who were to all appearance savingly converted, and some of them *wrought upon in a very remarkable manner.*

“Particularly, I was surprised with the relation of a young woman, who had been one of the greatest company-keepers in the whole town: when she came to me I had never heard that she was become in any way serious, but by the conversation I then had with her, it appeared to me that what she gave an account of, was a glorious work of God's infinite power and sovereign grace; and that God had given her a new heart, truly broken and sanctified. I could not then doubt of it, and have seen much in my acquaintance with her since to confirm it.

“Those persons among us who used to be farthest from seriousness, seemed greatly to be awakened with it; many went to talk with her, concerning what she had met with; and what appeared in her, seemed to be to the satisfaction of all that did so.

“The minds of people were wonderfully taken off from the world; it was treated as a thing of very little consequence: they seemed to follow their worldly business more as a part of their duty than from any disposition they had to it. The temptation now seemed to lie on that hand, to neglect worldly affairs too much, and to spend too much time in the immediate exercise of religion.

“ There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest and loosest, and those that had been the most disposed to think and speak slightly of vital and experimental religion, were now generally subject to great awakenings.

“ This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following, A.D. 1735, the town seemed to be full of the presence of God. It never was so full of love, nor so full of joy, and yet so full of distress, as it was then. There were remarkable tokens of God’s presence in almost every house. Those that came from the neighbourhood to our public lectures were, for the most part, remarkably affected. Many that came to town, on one occasion or other, had their consciences smitten and awakened, and went home with those impressions that never wore off till they had hopefully a saving issue; and those that before had serious thoughts, had their awakenings and convictions greatly increased. And there were many instances of persons that came from abroad, on visits, or on business, that had not been long here, before to all appearance they were savingly wrought upon, and partook of that shower of Divine blessing that God rained down here, and went home rejoicing, till at length the same work began evidently to appear and prevail in several other towns in the county.

“ In the month of March, the people in South

Hadley began to be seized with deep concern about the tidings of religion, which very soon became universal. And the work of God has been very wonderful there; not much, if anything, short of what it has been here, in proportion to the size of the place. About the same time it began to break forth in the west part of Suffield, where it has also been very great, and it soon spread into all parts of the town. It next appeared at Sunderland, and soon overspread the town. About the same time, it began to appear in a part of Deerfield, and afterwards filled the town, and there has been a glorious work there. It began, also, to be manifest in the south part of Hatfield, in a place called the Hill, and after that the whole town, in the second week in April, seemed to be seized, as it were, at once.

“Persons are first awakened with a sense of their miserable condition by nature, the danger they are in of perishing eternally, and that it is of great importance to them that they speedily escape, and get into a better state. Those that before were secure and senseless, are made sensible how much they were in the way to ruin in their former courses. *Some are more suddenly seized with convictions; it may be by the news of others’ conversion, or something they hear in public or in private conference; their consciences are suddenly smitten as if their hearts were pierced through with a dart.* Others have awakenings that come upon them more gradually.

“When once the Spirit of God began to be so wonderfully poured out in a general way through the town, people had soon done with their old quarrels,

backbitings, and intermeddling with other men's matters. The tavern was soon left empty, and persons kept very much at home. None went abroad, unless on necessary business, or on some religious account, and every day seemed in many respects like a Sabbath day.

“Some are from the beginning carried on with abundantly more encouragement and hope than others. *Some have had ten times less trouble of mind than others, in whom yet the issue seems to be the same.*

“The awful apprehensions persons have had of their misery have, for the most part, been increasing the *nearer they have approached to deliverance*; though they often pass through many changes and alterations in the frame and circumstances of their own minds.

“There have been some instances of persons that have had as great a sense of their danger and misery as their natures could well subsist under, *so that a little more would probably have destroyed them.*

“Persons are sometimes brought to the borders of despair, and it looks as black as midnight to them a little before the day dawns in their souls. Some few instances there have been of persons who have had such a sense of God's wrath for sin, that they have been overborne, *and made to cry out under an astonishing sense of their guilt*, wondering that God suffers such guilty wretches to live upon earth, and that he doth not *immediately send them to hell*; and sometimes their guilt does so glare them in the face, that they are in exceeding terror for fear that God will instantly do it.

“ It has been a thing, heretofore, rarely to be heard of, that *any were converted past middle age* ; but now we have the same ground to think that many such have in this time been savingly changed, as that others have been so in more early years. I suppose there were upwards of fifty persons converted in this town above forty years of age ; and more than twenty of them above fifty, and above ten of them above sixty, and two of them above seventy years of age.

“ It has, heretofore, been looked on as a strange thing, when any had seemed to be savingly wrought upon, and remarkably *changed in their childhood* ; but now, I suppose, near thirty were, to appearance, so wrought upon, *between ten and fourteen* years of age, and two between *nine and ten*, and one of about *four years of age*. The influences of God’s Spirit have also been very remarkable on *children in some other places*, particularly at Sunderland and South Hadley, and the west part of Suffield. There are *several families* in this town that are *all hopefully pious* ; yea, there are several numerous families, in which I think we have reason to hope that *all the children* are truly godly, and most of them lately become so ; and there are very few houses in the whole town into which salvation has not come in one or more instances. There are *several negroes*, that, from what was seen in them then, and what is discernible in them since, appear to have been truly born again in the late remarkable season.

“ God has of late abundantly shown that he does not need to wait to have men convinced by *long and*

often repeated fruitless trials ; for, in multitudes of instances, he has made a shorter work of it. He has so awakened and convinced person's consciences, and made them so sensible of their exceedingly great vileness, and given them such a sense of his wrath against sin, as has quickly overcome all their vain self-confidence, and borne them down into the dust before a holy and righteous God.

“Others have the sins of their lives *in an extraordinary manner set before them*, multitudes of them coming just then fresh to their memories, and being set before them with their aggravations.

“There is often in the mind some particular text of Scripture, holding forth some evangelical ground of consolation ; sometimes a multitude of texts, gracious invitations, and promises, *flowing in one after another*, filling the soul more and more with comfort and satisfaction ; and comfort is given to some while reading some portion of scripture. In some, many *divine things seem to be discovered to the soul as it were at once* ; others have their minds especially fixing on some one thing at first, and afterwards a *sense is given of others* ; in some with a swifter, and others a slower succession, and sometimes with interruptions of much darkness.

“The way that grace seems sometimes first to appear, is in earnest longings of soul after God and Christ, to know God, to love Him, to be humbled before Him, to have communion with Christ in His benefits, which longings, as they express them, seem evidently to be of such a nature as can arise from

nothing but a sense of the superlative excellency of divine things, with a spiritual taste and relish of them.

“ It was very wonderful to see after what manner persons’ affections were sometimes moved and wrought upon, when God did, as it were, *suddenly open their eyes, and let into their minds a sense of the greatness of His grace*, and the fulness of Christ, and His readiness to save ; who before were broken with apprehensions of divine wrath, and sunk into an abyss under a sense of guilt, which they were ready to think was beyond the mercy of God ; their joyful surprise has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, *tears often at the same time issuing like a flood, and intermingling a loud weeping* ; and sometimes they have not been able to forbear *crying out with a loud voice*, expressing their great admiration.

“ Persons commonly at first conversion, and afterwards, have had many texts of scripture brought to their minds, that are exceeding suitable to their circumstances, which often *come with great power, and as the word of God or Christ indeed* ; and many have a multitude of sweet invitations, promises, doxologies, flowing in one after another, bringing great light and comfort with them, filling the soul brimful, enlarging the heart, and opening the mouth in religion. And it seems to me necessary to suppose that there is an immediate influence of the Spirit of God oftentimes in bringing texts of scripture to the mind.

“ In many instances among us, when the divine

excellency and glory of the things of Christianity have been set before persons, and they have at the same time, as it were, *seen, and tasted, and felt the divinity of them*, they have been as far from doubting of the truth of them, as they are from doubting whether there be a sun, when their eyes are open upon it in the midst of a clear hemisphere, and the strong blaze of his light overcomes all objections against his being. And yet many of them, if we should ask them *why they believed those things to be true*, would not be able well to express or communicate a sufficient reason to satisfy the inquirer, and perhaps would make no other answer but that *they see them to be true*; but a person might soon be satisfied by a particular conversation with them, that what they mean by such an answer is, that *they have intuitively beheld, and immediately felt, most illustrious works, and powerful evidence of divinity in them*.

“Some have such convictions in a much more remarkable manner than others; and there are some that never had such a special sense of the certainty of divine things impressed upon them with such inward evidence and strength, who have yet very clear exercises of grace, such as love to God, repentance, and holiness. And if they be more particularly examined, they appear plainly to have an inward, firm persuasion of the reality of divine things, *such as they did not use to have* before their conversion. And those that have the most clear discoveries of divine truth, in the manner that has been spoken of, *cannot have this always in view*. When the sense and relish of the divine excellency of these things fades, on a

withdrawment of the Spirit of God, *they have not the medium of the conviction of their truth at command*; in a dull frame, they *cannot recall the idea* and inward sense they had, perfectly to mind; *things appear very dim* of what they did before; and though there still remains an habitual strong persuasion, yet not so *as to exclude temptations* to unbelief, and all possibility of doubting, as before; *but then, at particular times, by God's help, the same sense of things revives again, like fire that lay hid in ashes.*"

As in the present Revival there are only occasional allusions to the more striking physical and mental characteristics, and from the apologetic tone which is used, it is clear that they attracted considerable odium. It is said that many from them took occasion to say that the whole was a physical or a mental disease, and a false imagination. Mr. Edwards is especially anxious to tone down the mental phenomena, which he does as follows:—

"There have been exceedingly great misrepresentations, and innumerable false reports concerning that matter. It is not, that I know of, the profession or opinion of any one person in the town that *any weight is to be laid on anything seen with the bodily eyes*; I know the contrary to be a received and established principle among us. I cannot say that there have been no instances of persons that have been ready to give too much heed to vain and useless imaginations. But such impressions on the imaginations as have been more usual, seem to me to be plainly no other than *what is to be expected in human nature in*

such circumstances, and what is the natural result of the strong exercise of the mind, and impressions on the heart.

“I do not suppose that they themselves imagined that they saw anything with their bodily eyes; but only have had within them *ideas strongly impressed*, and, as it were, *lively pictures in their minds*; as, for instance, some, when in great terrors through fear of hell, have had *lively ideas of a dreadful furnace*. Some, when their hearts have been strongly impressed, and their affections greatly moved with a sense of the beauty and excellency of Christ, it has wrought on their imagination so, that, together with a sense of his glorious spiritual perfections, there has arisen in the mind *an idea of one of glorious majesty, and of a sweet and gracious aspect*. So some, when they have been greatly affected with Christ’s death, have, at the same time, *a lively idea of Christ hanging upon the cross, and of his blood running from His wounds*; which things will not be wondered at by them that have observed how strong affections about temporal matters will excite lively ideas and pictures of different things in the mind.

“But yet the vigorous exercise of the mind *does, doubtless, more strongly impress it with imaginary ideas in some than in others*, which probably may arise from the difference of constitution, and seems evidently in some, partly to arise from their peculiar circumstances.

“There have, indeed, been some few instances of impressions on persons’ imaginations, that have been something mysterious to me, and I have been at a

loss about them ; for though it has been exceedingly evident to me, by many things that appeared in them both then and afterwards, that they indeed had a great sense of the spiritual excellency of divine things accompanying them ; yet I have not been able well to satisfy myself whether their imaginary ideas have been more than could naturally arise *from their spiritual sense of things*. However, I have used the utmost caution in such cases ; great care has been taken, both in public and in private, to teach persons the difference between what is spiritual and what is merely imaginary."

There is much more to the same purport ; but enough has now been given to give an idea of the general character of the movement, and to enable us to see in it the same characteristic touches which we notice in the Irish Revival. The way in which its decline is spoken of is interesting, that we may bear it in mind in watching the progress of the one before us. Writing after two years and a-half's experience, Mr. Edwards says, "After these things the instances of conversion were rare here in comparison of what they had before been, and the Spirit of God not long after this time appeared very sensibly withdrawing from all parts of the county. But religion remained here, and I believe in some other places, the main subject of conversation for several months after this. And there were some towns wherein God's work seemed something to revive, and we were ready to hope that all was going to be renewed again : yet in the main there was a *gradual decline of that*

general, engaged, lively spirit in religion, which had been before. Several things have happened since, that have diverted people's minds, and turned their conversation more to others' affairs, *particularly his excellency, the governor, coming to this place, and the committee of general court on the treaty with the Indians ; and afterwards the Springfield controversy ;* and since that, our people in this town have been engaged *in the building of a new meeting-house ;* and some other occurrences might be mentioned, that have seemed to have this effect. But as to those that have been thought to be converted among us, in this time, *they generally seem to be persons that have had an abiding change wrought on them.* I have had particular acquaintance with many of them since, and they generally appear to be persons that have a new sense of things, new apprehensions and views of God, of the divine attributes, and Jesus Christ, and the great things of the gospel : they have a new sense of the truth of them, and they affect them in a new manner ; though it is very far from being always alike with them, neither can they revive a sense of things when they please. *Their hearts are often touched, and sometimes filled, with new sweetness and delights ;* there seems to be an inward ardour and burning of heart that they express, the like to which they never experienced before ; sometimes, perhaps, occasioned only by the mention of Christ's name, or some one of the divine perfections. There are new appetites, and a *new kind of breathings and pantings of heart,* and

groanings that cannot be uttered. There is a new kind of inward labour and struggle of soul towards heaven and holiness.

“Some, that before were very rough in their temper and manners, seemed to be remarkably softened and sweetened. And some have had their souls exceedingly *filled, and overwhelmed with light*, love, and comfort, long since the work of God has ceased to be so remarkably carried on in a general way : and some have had much greater experiences of this nature than they had before. I know of no *one young person in the town that has returned to former ways* or looseness and extravagancy ; but we still remain a reformed people, and God has evidently made us a new people.

“ I cannot say that there has been no instance of any one person that has carried himself so that others should justly be stumbled concerning his profession ; *but in the main there has been a great and marvellous work of conversion and sanctification among the people here* ; and they have paid all due respect to those who have been blest of God to be the instruments of it.”

CHAPTER XII.

THE DYNAMICS OF PRAYER.

“ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

THERE is no point more clearly brought out in what we have read, than the wonderful power which prayer has had, in the Revival and other scenes through which we have passed. In nearly all of them prayer appears to have been the first and moving cause, and it may be distinctly traced throughout as the grand motive power of the whole. Not only the devotees themselves, but the ministers have felt the influence of this spiritual force, and we have seen especially how the Revivals in each town and neighbourhood were brought about at first by individual and earnest prayer. The great American Revival began by the same means.

“ Some two years have passed away since one solitary individual in New York had his spirit stirred in him to care especially for souls. J. C.

Lamphier,—a good, loving, earnest, prayerful man, writes Mr. Moore of Ballymena, was appointed lay missionary in the city of New York, in July, 1857. He yearned for the salvation of souls, and almost daily did he, quite alone, struggle in prayer. His cry was ‘ Lord, what wilt thou have *me* to *do* ? ’ He asked others to unite in prayer with him. The idea was suggested to his mind, and a noon-day prayer meeting was announced, to be held weekly, from twelve to one o’clock. On the 23rd day of September, 1857 at twelve o’clock, the door of the lecture-room was thrown open for the first meeting. At half-past twelve the solitary suppliant heard the step of one person coming to join him; soon after, another, and another, and another, and another; so that the now far-famed Fulton Street prayer meeting consisted, during the first half-hour of its existence, of one person; and at the close of the first hour, of six persons. The numbers gradually increased, many became interested : from being a weekly it became a daily prayer meeting; others were established; they soon pervaded the Union.”

This power is no doubt transmitted, and acts through the same mental forces as the other magnetic states we have seen; the man is thrown by prayer into a new condition of his organism, which prepares him to receive an answer to his prayer.

Thus the Rev. Mr. Morgan, noticing the *remarkable connection between the Revivals and prayer*, says—
“ It is wonderful to behold what a spirit of prayer has possessed the Lord’s people, more especially the re-

cently converted, and what *immediate* replies are vouchsafed to their prayers."

The Rev. Mr. Kydd testifies:—"The Revival has not been brought about by intellectual effort, nor beautifully written discourses, but by the Holy Ghost, 'shed forth' in answer to earnest, fervent prayer."

The Rev. Mr. Davies, speaking of the same, accounts for it by saying:—"Prayers were *direct* to God, and preaching direct to men. It seemed that the Kingdom of God was no longer in word, but in power."

The Rev. Mr. Moore notices that—"Fervency—intense fervency—is a characteristic of the prayer, both of the convict and of the convert. Oh, what an offering that humble, broken, contrite heart! It is, I believe, this inconceivable fervency in prayer—which I may call 'power of prayer'—which thaws the icy heart, which breaks up the motive-proof searedness of conscience, which dispels the doubts and annihilates the scepticism and the indifference of many a spectator and mocker, and sends him home hurriedly with a pale face and a palsied heart, to lie prostrate in conviction, and penitence, and prayer."

The Bible is full of cases showing the same power.

"A striking example of the efficacy of prayer to bring down the Spirit is seen when our Lord stood with his disciples on the Mount of Olives, and said to them, 'Ye shall receive power after that the Holy Ghost is come upon you.' Then the disciples returned to Jerusalem, and went up into an inner room, and 'continued with one accord in prayer and supplication, with the women, and Mary the

mother of Jesus, and with his brethren.' This was *seven* weeks before the outpouring of the Spirit on the day of Pentecost. *They continued* in prayer, that 'the Holy Ghost would come upon them;' and when those days of 'prayer and supplication' were ended, there came a sound from heaven as of a rushing mighty wind. It filled the place where they were sitting, '*and they were all filled with the Holy Ghost.*' "

Rather than give at length the numberless cases of direct answer to prayer, which are known to all of us, it is enough to refer to the striking instances in the life of Huntington, of the great Luther, or of our own George Muller, of Bristol, whose Orphanage for seven hundred girls, and stately buildings, and expenditure of upwards of one hundred thousand pounds, are monuments of the absolute dynamics of prayer. The difficulty does not so much arise from want of instances, as from the little general faith there is amongst the leaders of opinion, who are misled by a wrong conception of the true philosophy of the spiritual powers with which regenerate man is endued. 'Is any sick among you, let him call for the Elders of the Church, and let them pray over him, and the prayer of faith shall save the sick, and the Lord shall raise him up.' "

Is prayer then a real power? There are few who will deny it, when the question is asked in this general way. But tell of a person who has prayed, and who alleges that his prayer has been answered, and you are at once met with a denial of the particular

instance ; and so of all others you may bring forward, the very nearness and practical nature of the answering of prayer is, with them, its own refutation.

And yet Christians do pray, and they have the general, though they will not fully receive the particular belief in its efficacy. Our Queen, in speaking to her Parliament, always concludes with a prayer for the Divine blessing on her efforts for her people's good ; and her ministers, in their own turn, pray for the Divine assistance to enable them to fulfil the duties of their departments. Do we believe that prayers in such wise are ever answered ? and if so, how, and let us have an instance of it. We rather believe them to be rare, as we so seldom hear of them, and our minds have not been enough turned in that direction of the soul to recognise the innumerable lesser instances that might be given, where the prayer for assistance has come from a deep-felt need in the heart.

Yet it is well to have such a question raised, for it makes each ask himself what is the meaning and the true value of prayer, and in what way it is possible for it to act upon the soul, and by what organs, and in what way, can prayer be answered ? because, if it have dynamics of its own, it is here that we must seek for their evidence within ourselves.

We noticed in the little story of the Camisards, that it was said of them that " they united themselves to a strength not their own." This, we believe, will be found to contain the very answer to the question of the dynamics of prayer ! It is truly the uniting

of ourselves to a strength which is not our own, to do which it is first necessary that we should feel the need of such an union. This need we can only feel when we find out our own weakness, and our inability of ourselves to help ourselves. It is natural for us, on such a discovery, to seek for help: and to whom then shall we go for support, and with whose greater strength shall we seek an union? This is the great privilege of man, that he has a God, who is his father, and who came to us to make Himself known as man's Saviour. Him it is, whose infinite love, and infinite power, man seeks in his own weakness to be united to, not that he may gain the strength, but because his weakness can do no other than seek to such unerring love. It is the nature of our weakness, to seek to our Father in His strength; for the very acknowledgment of weakness is of itself a prayer for union with something better and greater.

Prayer, therefore, is first an acknowledgment of weakness or dependence, which is in itself a force, for it has within it that same true force of attraction which a vacuum has in nature. It is not the full man, who is satisfied with himself and his surroundings, who prays. What has he to pray for, for he has all he wants; he feels no weakness, but only indeed that he is strong. He wants no union—no binding of himself to another, for he is strong enough already, even to look round on the poor weak publican, and thank God that he is not as he. Let us leave him in the weakness of his strength, and turn to the other in the strength of his weakness. "Open thy mouth

wide and I will fill it :” for as is your weakness so it shall be your strength, as you are empty so shall you be filled—not in answer to a prayer for strength, but in answer to a soul that feels its weakness as a vacancy, and holds out its cup to be replenished. These deep longings and yearnings of the soul, are the electric chain that guides it to the loving power of God, and brings down by very contact the return current of the Holy fire. This is the union with a strength which is not our own, and to feel this high need is the act of prayer. Every act of life may and should be thus a prayer to God ; and it has been well said, that “ a good man’s life is no mean prayer,” for it is a continual aspiration of his soul towards the Highest.

See how the very organs of the man are attuned to shew him how he should pray. How he should hold himself as an open and an empty cup, to be filled with the strength that is not his own. The higher portions of man’s brain, when he is in the act of devotion, tend to form a convexity upwards, and they fall again into a depression when he ceases from that state.

But is it then so easy to pray, when it is seen that perfect prayer is the negation of self-hood in all its forms, and must therefore be an effect as well as a cause, for prayer is spiritual life. Truly it is not easy for man to put off himself, and yet it is only in proportion as he does so, that he can be said to be capable of prayer. Prayer is the conjunction of the soul with heaven, and to be joined with heaven, the soul must be in a state to receive it, and to be assim-

lated with it. In this view prayer must always vary with the state of the man, and with the extent to which such conjunction is possible and is effected; and so Christians find that they cannot always pray, that not always can the soul be elevated into a state of prayer. But to each in his degree it is given, so that he who gathers little has nothing over, and he that gathers little has no lack; "they gather every man according to his eating." As man is composed of successive layers of himself until the inmost is reached, and each man has within him a centre of his own, differing from every other man's; so prayer may be stopped by the undue prominence of any of these, as well as by his own peculiar states, which prevent him for the time from being in a state of unison. Each man's prayer is his individual conjunction. He is not always able to go into the inner courts of the tabernacle, to the mercy-seat, and there to receive the communings from above, from between the cherubims. Nevertheless, it is there that the communing or communion must be; it is there that he is to be carried, before he can feel the perfect prayer. Not then a prayer that is said, but one that is felt, the result and intuition of the place and state in which the soul there finds itself. These are the rapt moments of a life, and not often to be reached, but once felt they can never be effaced.

It is upon this kind or state of prayer that these Revival scenes, and the other strange chapters we have gone through, throw some light. Souls, as we have seen, have there found themselves endued with

a new faculty—the faculty of prayer—and all the higher states and intuitions of a union with God, a thing they had not known. How strange that they should have been praying, as they had thought, throughout their lives; but ah! how different is this? An outside form of words in which the head took some pleasure, and thought that it had prayed; but what is this new sensation? this opening of the heart and gushing of the soul to Jesus? Ah! I never prayed before, I knew not what it was. This is a noteworthy discovery of the soul, when it finds itself in a new relation, and it will not soon forget it, for it comes of its very essence, when it reveals itself to man. We must see by these cases how near we stand to prayer, though we may never pray in this wise. How near the soul is to God if it would but open itself to Him, and how, then, prayer would come from it as water from its fountain. This opening of the soul is, with these poor ones, the sole condition, and they kneel and pray from very contact with divine things.

It has been told us, that the minister of a large congregation, who himself felt this new power, threw up his hands, lamenting that not twenty of his congregation had ever prayed, and we can well believe it of these higher states which, from their infrequency, may almost be called phenomenal. Still they are full of lessons for us, and if we want to know a part of their power, look at the changed features, for such prayer has transformed already the lustreless face into one that can only be described as

angelic. If the face so soon can change, what must be the attitude and power of the spirit within ?

Moments like these contain the prayer of a life, and have a force and power to change the after-current of the man, and they go far to account for those states of so-called conversion we have heard so much of. They have within them the whole force and power of the soul, induced by its great need and weakness, when brought face to face with the realities of its state. The light that is thrown upon its inner life reveals it to itself, and it can only pray. It sees then, by intuition, that within itself is the central point of reconciliation to be worked out, that there is no kingdom to come, other than within itself, and its need is known with agony that it is not yet a dwelling-place for such. It now knows, for the first time, that the Kingdom of God is to be within it, and not outside of it, and that Christ's second coming is to be on that great millennial day when it can unite itself with Him through fervent, heartfelt prayer. No Christ will suit its need, but Him who comes to-day, and every moment is waiting in His love, for the first expression of a soul's want for Him.

This is the Holy Spirit working in us, with which we are in a communion, through a new-found element of our nature—an element that transcends definition, and depths which we cannot fathom, are stirred by it within our souls. Too deep for words of utterance, the full stream of our want, our aspiration, and our love knows no language but that of a new-born heart—not unmeaning prayers, because they are not

spoken nor draped in words, they are the very spirit and the life of man, a vital essence and a power which are thenceforth native to the soul, for God, through them, is manifest.

Through such prayer as this, and the faith that is its spirit, man has indeed allied himself to a strength that was not his own, and now he can remove mountains, mountains of sin that, like alps on alps, rose serried in his soul, and shut out the holy sun from the deep vale in which he lived. He has made of himself a broad and shining plain on which the sun can shine, and cause the seeds to germinate and sweet flowers to spring and blossom there, and exhale their odours and sing their new song before the throne.

Is not prayer, then, a spiritual force that can so change the man? Where can be a greater, "when the Lord comes suddenly into His temple," and gives us of his power? As material things are plastic symbols in the hands of God, so it is man's divine gift to be a vessel that will hold so much of God, as makes him, too, a king over material laws. The time and space that here encompass him, the present and the future, are, for the time, his vassals, and a foretaste of the Eternal is his portion. To him it is given, when he thus procures the very life, and the Lord himself becomes his teacher, to overcome the natural by spiritual forces—those forces which underlie and permeate all natural creation, and are its sustaining law and power.

It is said of St. Teresa, that, when she was in rapt, fervent prayer, her body was seen to rise from the

ground. It is hard for many to believe in such a saying ; but, if it be not true, it is a beautiful allegory of prayer. It is curious, too, that the same was said of Savonarola, and his biographer says it is well authenticated. It has been told us that when the City Chamberlain was preaching in Ulster to the Revivalists, a respectable female came to him after he had concluded, and told him that she had been in like way raised from her seat. He thought the good woman was mistaken, but we know one who hopes it was no delusion.

CHAPTER XIII.

CONVERSION.

“Notwithstanding, be ye sure of this, that the Kingdom of God has come nigh unto you.”

It seems needful to say something of what is called conversion, because from the way in which the word is used amongst large classes of religionists, and particularly in the Revival movement, it is taken as not only an instantaneous but a complete process. It must be conceded that the many remarkable instances we have read of undoubted sudden change, and from the utmost profligacy, too, to apparent holiness, require our deepest consideration and analysis; for if they be taken as they are put forward, an injury is done to those who think that true conversion is a more gradual process, and is to be attained only through regeneration proceeding from the central soul of man. There is no very great difficulty in reconciling the two classes of opinions, probably, by the light of the facts which are before us, because we must re-

gulate our opinions by facts, and not the facts by our opinions. It is clear then that wonderful and sudden changes have been brought about in the souls of thousands within the last few months. We must not forget this, but try to account for such a fact, displeasing to many, because this change is assumed to be conversion. Now if conversion were allowed to retain its dictionary meaning, of a "turning towards," the difficulty would not have arisen, for who would deny that these cases may properly be called a turning towards God? Only those who are penetrated by the dogmas of an unmixed working of the Holy Spirit, and of election by grace and predestination, would deny it. What then are these wondrous phenomena? We must admit the full fact of not only the possibility but the actuality of change—of sudden change too. The instances are too many for us to come to any other conclusion. But regeneration is not therefore thereby perfected. The whole man may be changed at once, but he will not be made perfect at once. We must acknowledge that there is this capacity or faculty in man. There is this wonder in man, and no other being but he, has this power of suddenly turning, of reaction, of resolution and inward change. A thought of home made the prodigal son a penitent. A thought of freedom makes the weak man mighty. This is the power of a single thought. A lightning flash that reveals man's weakness to himself—it is his inward and inmost power that he can change and change again.

This it may be said is to be born again, to have

this change effected within us, but as with an infant when it is born, it has its life to run, and as the man has changed once, so he has the capacity to change again during life, and the question is narrowed down to one of the persistence and fruit of the change. Does it continue necessarily in progression, or does he in time of temptation fall away? Were it otherwise we might well ask ourselves why Ireland is to-day blessed above other nations with unchangeable conversions. Or if these were to be the only modes of conversion of souls, we might ask the same question. But it is not so, and all men are as near to conversion, as our Irish brethren, every moment of their lives—to some it comes in one way, and to some in another. God works in various ways—sometimes in the whirlwind and the storm, and sometimes in his sunshine. It is not necessary for us therefore to drift with the current into the excitements of Revivals, in order that we may be converted. If any one wants conversion, let him fall on his knees this moment, and he is as near to it, and it to him, as if he were stricken with bodily pangs, and his screams could be heard a mile off. No need to scream aloud, for like the returning son, his Divine Father will see him even afar off, and will have compassion, and run and fall upon his neck and kiss him. This is no parable, but a truth, and a truth for every soul to-day; and if the Revivals have brought it more clearly before us in demonstrating the loving power of God upon the soul, they have done an ineffable service to the world. The state of conversion must be passed

through, whether it come in silence or in power, only do not let us mistake the beginning for the end. All the true regeneration process must come from the central inmost, and work itself outwards, permeating by gradual assimilation all the tissues and fibres of the man. It is the Christ within, and not without the man, that makes the true conversion; nor is this assimilating process an easy or a speedy one, whatever may have been its origin. Look at a man with diseased frame, and his whole body in a corrupted state. Do you change him by a miracle, or by some gradual process of medicine that little by little eliminates the impurities of his system, that cleanses his blood, and gradually brings one organ after another to do its work. As in healthy ordinary sleep, the brain draws itself together towards its central force, and thus coiled within itself, nestles itself to sleep, so each atom of the man must be brought into unison with his central point of good, before his regeneration can be complete; and when will this grand operation be perfected? By God's blessing we have not only all time, but all eternity for the work. In sleep produced by unhealthy causes, such as stimulants or narcotics, the action of the brain is just the reverse—instead of sleep being in those cases produced by the central action of the brain, the force is from the circumference, or peripheral, and instead of by an attractive force from within, the brain is driven in from without upon itself, and stertorous sleep is the result. But though originated in even this latter way, this stertorous sleep in time reverses

itself as the normal action of the brain returns, and natural sleep is produced.

There is probably some analogy between these two processes of sleep and those of silent conversion and sudden conversion, and therefore, although we have taken care not to overvalue the Revival states, let us not commit the error of undervaluing them. There are many diseased states of the body, in which sleep must be produced by any means; and so of the soul, in order that its life may not entirely fail, and that it may not die of inanition. We will not wait then to pass our judgment on the Revivals, till all these converted souls have passed away and are counted off on that great day when the Lord makes up his jewels, but we will say that they have begun their course visibly and manifestly in the right way, albeit the road is a new one to us in many of its features, and may neither be the best, and certainly is not the only one.

There is too much of quarrelling amongst ourselves as to the ways for souls to take. Not satisfied that we with our individual leanings have found a way for ourselves, as we think, we too much wish to drive all other souls to travel with us in our path, and when they will not, because they cannot, being themselves very much taken with the road they see before them, we leave even our own road to quarrel with them and call them names that are not brotherly. Shew them by your life that your road is better than theirs, and they will be sure to modify their road by yours, but do not make the mistake of measuring their

idiosyncrasy by yours. Not only is the mechanism of the human mind infinite in its arrangements and diversities, but a heavenly state is not the monopoly of any one mode of thinking, and as this is of divine providential causes, so we find, as in all God's workings, that there is a way for each human soul into the holy city. This is why that city lies "four-square, and the length is as large as the breadth." "The length and the breadth and the height of it are equal," and it has twelve gates, and at the gates twelve angels and names written thereon, which are the names of the twelve tribes of the children of Israel. "On the east three gates, on the north three gates, on the south three gates, and on the west three gates." "The gates of it shall not be shut at all by day, for *there shall be no night there.*"

It is no wonder to those who enter this city, that they see "no temple therein, for the Lord God Almighty and the Lamb are the Temple of it, and the city has no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."

CHAPTER XIV.

INSPIRATION AND EXPIRATION.

“Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth. This defileth a man.”

WE are all inspired every moment of our lives, and life would be impossible without it. We have said a good deal on this subject incidentally through the foregoing pages, and we hope enough to make it unnecessary to go at any length now, into the proof of the fact of the continual inflow of our very life, and by consequent inspiration from God; but indeed the question as to the Revivals, is not so much now one of our inspiration, as of our expiration. To be filled with the circumambient air, not only in our lungs, but throughout every tissue of our body, that is the business of our physical inspiration. The air comes to us pure, and according to its purity, it gives us life, and revivifies every fibre; but what is the consequence of this contact upon the air itself, which we have inhaled, upon that pure air of heaven, which we have drawn from its ever-flowing fount? We have

for our sustenance taken from it, by chemical affinities and attractive wants, its best and purest essences, and have absorbed them for our needs. Our expiration of it leaves it an impure and death-giving compound.

So with our spiritual inspiration and expiration, the contact at first is pure, but in its passage it is robbed of its best elements, and becomes a man-made compounded thing, for it partakes of the shortcomings of the matrix, through which it has been born. Our minds and spirits exist in a mental or spiritual atmosphere, the continual inhalation of which is equally essential to our inner life, as the outer air is to our physical organization. We inspire continually from the vast realm of life and thought, in which are our very life and motion; and from whose subtle elements our feelings and ideas are generated. It is through this inspiration that man, and nations, and the universe are governed. This is the working of the divine within us, which, however we may distort and disfigure the pure forms of it, still, by its spiritual force, it binds and controls the man, to work out the providences of God. In this way not only God's words but His works are inspirations, little known or recognized, it may be, at the time of their being written or enacted, but still bearing within them, elements for all the worlds, and for all the souls of men. When the Israelites were rebelling daily for forty years in the wilderness, and when Moses wrote the outward story of their recalcitrance from God, did they and he know, that they were

enacting and writing down a drama of the soul, to be, for all time and for eternity, a spiritual inspired history of the inner man, and of his wanderings in the wilderness of sin? These things are not allegories, but divinely-inspired facts and words; and by their means, all the portions of the Holy Word may be read as things of the soul, and as the accounts of its travailings, its wars, its woes, and its aspirations.

But there is a mighty difference in this matter, between the inspired books and the inspirations of ourselves; for it is not only to the mere outward history of the Word that we are to look for its full meaning, but to the divine truths which are contained within its casket. Apart from the individualities of the inspired men, through whom it was given, we must look to the spirit which was the actuating influence upon them; and to do this, we must have that inspiration and guidance which we pray for, to open its hidden treasures. No other writings for the soul but these, and their accompaniments in creation, which are indeed contained within them. Each outward word is a body which has a very soul within it, and man's inspiration is to enable him to trace back through the letter, to the spirit which gives it life.

Christendom, for this reason, and only because there is this hidden life, this soul within the body of the Word, concedes to these books, that they have the fire of the Spirit. They fulfil thereby the need that man has of a written revelation, and so it is, that each man's need is here, and here only, satisfied; and, by means of them, souls have ever, in their

deepest moments of inspiration, seen some portion of their brighter light, and more of their divinest truth. However, "those books nowhere profess to contain, on their surface, all that ever was or will be revealed from Deity to the human mind. On the contrary, their spirit and beauty are the other way, they plainly teach a ceaseless unfolding of the Divine character, wisdom, skill, and all other perfections, limited only by the power of the individual mind to perceive and appreciate. Not only are the visible heavens and all the objects of universal nature affirmed to be continually revealing God's invisible attributes; but it is also distinctly declared that a day shall come when 'ALL shall be taught of God,' when 'they shall no more teach every man his neighbour and every man his brother,' but the Lord himself 'will put his law in their inward parts, and write it in their hearts;' a time when it will be no longer necessary to take heed to the word of prophecy written in the old time, 'as unto a light shining in a dark place,' for 'the day will dawn and the day star arise in your hearts.' And our Lord expressly declared that he had 'many things to say' to his disciples which they 'could not bear' at that time, but which the Spirit of truth, who was to abide with His disciples for ever, would reveal unto them. 'He shall receive of mine and shall show it unto you. ALL THINGS that the Father hath are mine.'

"There is, then, no truth in the whole realm of God's universe but is promised to man in the Bible, just so fast as he is prepared to receive it. And the

exhortation is as applicable now as it ever was: 'If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him.'

"Moreover, it is apparent almost from every page of the Bible, that its revelations from the superior world were called forth by, or at least *adapted to*, the gradual, progressive development of the human race. This, indeed, is the grand law of revelation, traceable through the Bible, as well as in all other human history. The earlier chapters of that book, present us mankind in the innocency and simplicity of early childhood; and in all the recorded revelations addressed to them we find no attempt to enunciate broad and comprehensive moral principles, or to impart intellectual or spiritual instruction. The Adamic and Patriarchal periods indicate the infancy of the race. Gradually it unfolds into a wayward and stubborn youth, when it must be governed, if at all—not by appeals to reason, or to the sense of right, or to the power of love—but to *force* and *fear*, as in the Mosaic institutes. After the slow lapse of centuries, some signs of approaching manhood begin to appear, and the moral sense, reason, intuition, and filial and fraternal affection can be addressed with some effect. To this stage the Christian dispensation is adapted. Supplies ever correspond with wants. But who believes the human mind has reached the apex of its attainments, or the utmost limit of its wants? And who is authorized to affirm that no further or clearer disclosures of the Infinite and the

Inexhaustible have ever been, or ever shall be, available to the aspiring soul?"

But when we turn from these to other so-called infallible revelations, what a history do we see. It is one which should be the eternal warning against the infallibility of man's inspirations. It is one tale of error, falsehood, priestcraft, Popery, and wrong; attempts to substitute the grovelling of man, for the word of life. Not that there is not inspiration in them, too; but as man becomes personal and infallible, he becomes demoniac, for inspiration may be devilish as well as divine, and through man may be shown each or any of the intermediate phases. The inspiration of the Word is an inspiration of facts, even more fully than of phrases, though they, too, are written, every word, under an influence which caused them to be thus. There is but one rule by which man's inspirations are to be judged, and that is by the light they throw upon God's word and works. Test them by these, and let them stand or fall by the result. Every thought which throws light and lustre upon these, is an inspiration of good, and every thought which draws a veil over them, is an inspiration to be done without. Every good thought is from above, and is inspired into us by the angels who encompass us, when we will allow them to speak through us; but if we will not, or cannot have their inspiration born through us, lower and lower influences, capable of transmitting a lower inspiration, speak through us.

Again, much depends on the quantum of inspira-

tion that can be received by a man. His inspiration may be good, but still good for little, and it is necessary that, for the world, he should be capable of receiving it in the largest measure. The internal state must, therefore, like healthy lungs, have a capacity adequate to inhale the pure draughts, and the channels of his mind must be sufficiently open, to allow the air to pass, with something of its purity still in it. No indolent, unaspiring soul has place for such deep breathings, which would too strongly move and vibrate through his body, and these are they who see no ground for present inspiration, because they are not capable of feeling it in themselves.

But because inspiration at this day is not infallible, is it therefore to be condemned? We might ask the same question as to man; because he is not infallible, is he never to speak? Little that he says perhaps is worth the hearing, but still, judging all he says, and hoping for something good, we are content to listen. So let it be when one says he is inspired, let us judge his inspiration by the rules we have laid down, admitting the possibility of its being good, and being guided by it, if it be.

In this way, then the Revivalists are inspired. Mahomet was inspired, and seeing the number of his followers, we have no doubt that he answered in providence some great needs of man, and that what he taught, was for the time the best that they would take, and it saved them from even a worse religion, or from none at all. So all genius is but the greater capacity for inspiration. Shakspear was inspired with

the highest truths and deepest insight, and what but inspiration guided Newton in his boundless flights amongst the worlds?

And there are many kinds of inspiration, some of which would be highly prized in these days, if we believed in their possibility; we refer to such as came to Bezaleel of the tribe of Judah, and to Aholiab of the tribe of Dan, of whom Moses said that the Lord "filled them with the Spirit of God, in wisdom, in understanding, and in knowledge in all manner of workmanship, and to devise curious works, to work in gold, and in silver and in brass, and in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work. Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." The tabernacle was made by "wise-hearted men in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary."

There remain always the intrinsic qualities and character of inspiration, by which it must be judged, and to which we must apply our intellectual and moral perceptions, and our own inspiration or spiritual intuition to guide us in accepting or rejecting it.

Mr. Newton, in a recent Essay on this subject, makes some remarks which we are glad to adopt, excepting that he does not, for want of seeing the

interior essence and spirit of the Bible, treat of it as so entirely infallible as we hold it to be.

He says—"It behoves us, then—if such responsibilities rest upon us individually—to keep our own truth-determining powers in the best possible condition. This surely cannot be done without *exercise*; and there can be no exercise unless there is doubt and inquiry.

"And let it not be supposed that the power, determining truth, resides alone in the *intellect*. This is but a part of the whole man. The most cultivated intellectualist is as liable to be blind to moral and spiritual truths as the most ignorant. The moral perceptions, the spiritual intuitions, and above all the affections or will, must be clarified and rightly directed, ere we can expect to arrive at right results. Hence, earnest aspirations for the true and the good, with unselfish, single-hearted, unswerving devotion, so far as perceived, are indispensable to the best use of our powers. It is indolence, and indifference to the right, with known wrong-doing in seemingly little things, and compromises with error and evil—it is these that blunt our perceptions, and make us walk in darkness and uncertainty.

"But be it remembered that we are not 'left to ourselves' in this best exercise of our own powers. God, in whom we live, move and have our being, is as near to us as ever He was to mankind. His angelic messengers can visit earth, as easily as in the days of old. His Fatherly heart yearns towards His children as lovingly as ever it yearned. His all-per-

vading inspiring Spirit is present in every quarter of the Universe as truly as in any past era. We have but to open our souls reverently and aspiringly to the Divine Influx, and it will stream in, as light streams into our apartments, and into our eyes when we raise the lids. 'Therefore,' as one wrote of old, 'if any man lack wisdom, let him ask of God, who giveth liberally to all, and upbraideth not; and it shall be given him.'

"Nor are we without human helpers in the search for truth. If we but take our true positions as reverent *learners*, instead of either authoritative teachers or servile dependents, we may obtain great aid from others. For we must not forget that if God speaks to us in *our own* inmosts, He speaks also to every *other* soul in proportion to its receptivity. Hence *our* possible mistakes and distortions of the Divine voice (always possible because of our limitations) may be corrected through *others*. We are all parts of one grand Humanity; none of us is absolutely sufficient for himself. All who have lived, have lived for us; all who now live, live for us, and we for them. It becomes us then to listen respectfully to the revelations of God through other souls, as well as through our own—though we must finally decide for ourselves what we will accept as truth. And in proportion as the *lives* of men are noble and true, do their *opinions* challenge our regard.

"Is it objected that the best exercise of individual judgment results in great differences, and hence there can be no certainty without some infallible standard?

True, there must be differences, so long as minds are in different degrees of mental and spiritual growth. An *infallible standard* will not help the matter without an *infallible understanding* also; because minds in different mental and spiritual conditions will interpret that standard differently. Hence an infallible standard requires an infallible interpreter; and an infallible interpreter necessitates unquestioning submission and infallible supineness. Evidently, it was never designed in the constitution of things that all minds should see alike while in their rudimentary conditions. Else there would be no friction, no stimulus to inquiry—nothing but a dead level of interminable monotony. Those see alike, and those only, who rise to the same elevations of mental and spiritual attainment.

“ There may be questions regarding the truth and value of inspired communications which cannot be determined at once—which it may require years and generations of experience to test. ‘ By their fruits shall ye know them ;’ but ideas and systems often require centuries in which to develope and mature their legitimate fruits in human society. Tares and wheat usually spring up together, and not always can they be distinguished in the blade. Bigots and narrow minds are ever ready to denounce as false and dangerous whatever is new, and conforms not to their authoritative standards; but the broadly philosophic will be hospitable to all fresh gushes of inspiration, and refrain from judging them before their time.

“ There are certain characteristics, however, which

unmistakeably mark two distinct kinds of inspiration, indicating higher and lower sources.

“The one renders its recipients modest, teachable, charitable, broad-minded, searchers for truth everywhere, self-denying, lovers of purity and seekers for a regenerate life, reverent to the Divine voice in all other souls. The other makes its subjects haughty, pretentious, self-conceited, envious, jealous, uncharitable, irreverent, sometimes selfish and sensual. The first comes for the most part gently into the *interiors*, without forcible external manifestations, quickening and developing all that is lovely, noble, and divine within ; while the latter comes generally upon, dominating the subject, usually seeking to override his personality, and make of him an abject slave.

“Examples of both classes are not wanting in modern times. The first, inasmuch as it tends to elevate and purify, is clearly *divine* ; the second must emanate from those in whom *self* has not been subordinated, and hence may be termed *demoniac*.”

CHAPTER XV.

CONCLUSION.

“And all the inhabitants of the earth are reputed as nothing : and He doeth according to His will in the army of Heaven, and among the inhabitants of the earth ; and none can stay His hand, or say, What doest Thou ?”

WE prefer that each should draw his own conclusions. We have now gone through the three classes of the Revival scenes, and have endeavoured to account for their facts by the light of other remarkable soul-states, with which they have not ordinarily been brought into connexion. To us it seems clear that there is no other way than this by which they may be accounted for, without getting into considerable difficulties. The family likeness, and points of similarity that exist amongst all the cases, appear to us to be conclusive as to their origin ; indeed there is in much that we have gone through, not only similarity, but identity.

The only points of difference which we have observed are even themselves further proofs of the theory

of the magnetic influence of psychological transmission, or mental transfer; for as in the Revivals we find the ideas to be exclusively of a religious tendency, so we find the Swedish movement to be one, in which the religious teaching takes the almost exclusive form of preaching. That of the Camisards is like the Revivals, with the addition of generalship and soldierly valour amongst the devotees, the need for those qualities being the exciting cause of the whole. Amongst the Irving prophets we find the same inspirational preaching and prayer as in the other cases, with the addition of those intuitional lights of the Word, which we might look for amongst the more highly educated classes who were affected. With the nuns of the middle ages we recognize the same wonderful phenomena, with the addition of the diabolic possessional tendencies, which characterized the time. The Shakers in America are the subjects of constant inspiration. The Mormons, too, have it in their form; and in the other not less remarkable phases occurring in schools and amongst the peasants at Bleking, and the mountaineers at Neuhutte, in the Tarantula seizure, and in the cases of gregarious panic, we see the same movement in other forms not at all connected with religious impressions. In nearly all of them, as in the Revivals, but few old persons are affected, and not many of middle age, whilst children are seized in great numbers, and it is expressly recorded that it comes upon all, without regard to their being externally of good or bad repute. There is running through nearly all the movements some form of the

gift of tongues, of prayer, of intuitions of a wondrous inner life—the same heavenly transformation of face, and the same attitudes of an unearthly grace—similar visional states, though the objects seen are varied according to the opinions and teachings of the people. There are the same physical contortions, the same indescribable cries, the same motions of the body, preceding the more quiet states. The same affection of persons against their wills, and of those who come as lookers-on—the same peculiarities of religious doctrines, conveyed from one to another, whatever their previous opinions may have been—Unitarians, Romanists, churchmen, and dissenters—all permeated or psychologized with the same forms of thought. Both in substance and in method, the same law is seen working throughout each of the movements, though its manifestation differs, as it accommodates itself to individual and to gregarious action.

In the Revivals, as we have seen, there are many affected, who go through the stricken stage, and have the joy that succeeds, but without any religious feelings, and without being able to give reasons for the faith that is in them. And how does the doctrine of conversion stand, when we see mere children affected below the age of responsibility? Amongst the Camisards, infants in the cradle were influenced to exhort to repentance; whilst the children at the schools in Belgium and Holland, were in their turn, running up trees and climbing upon walls and roofs.

Is it possible to bring these cases together, without seeing that they are of the same character, as to their

incidence, and the law of their mental transmission, as well as of their physical effects? But we will not, because we see this, confound the effects with their causes, nor say that they are physical only, when it is clear that they are also psychical and spiritual. And although they are all these three, these are still only operations, and therefore effects. The cause must be apart from these, for it only flows into them and through them, by making use of the laws belonging to each, and through which the cause can be manifested.

We have indicated that the search must be carried through these laws, and not rest in them, and we know not where it can finally rest, but in the God and Father, and in the spiritual agencies, through which He acts in His unutterable Providences.

It is no uncommon belief that there have been ages in the world when man was more open to these more direct speakings, than at this day. Not that God was absolutely nearer then, but that man was not so close to Him. If this be so, these seeming abnormal states, may be but the providential mode, in which a renewal of such states is seen to be possible, at the same time that they shew to us the dangers, in which man might be involved, were he to trust to the inspirations, or to the visions which come through him, in these days of our degradation and secession.

And though we trace them clearly to the Divine laws and operation as their origin, for all laws must in the last resort centre in Him who is the only One, we must in avoiding to say that they are only phy-

sical, equally avoid saying that they are only spiritual, or only psychical. Evidently the pure spirit, in and from which they originated, simply uses these organisms of man as its sole channels for modifying a light and heat, that would be otherwise destructive in its inflow, and as it is modified, after it has come into contact with man's spirit, so there is good reason to suppose that the Infinity, before this first contact is effected, has provided means, in the great Spiritual world, to finite and modify itself. It is reasonable to believe that this is effected, by its successive passing through the angels and messengers of God, until it comes to and through those on a nearer level with the man. We are told that there is joy amongst the angels when a sinner repents. This points out for us the source and method of this modification of the Infinite and the Divine, and how its light is tempered to the soul, and made possible for its reception.

To take the strongest case from these Revivals. It appears clear that, whether knowingly or unknowingly to themselves, there is a power and force with many of the leaders, which enabled them to throw, or to be the media of throwing, strong men into those terrible prostrations. One case is mentioned to us of a minister standing over eleven prostrates, and calling to the people, "If any of you want your relations to be struck, come here and we will do it for them." Another case is told us by a friend who was himself "converted" at a Methodist camp meeting in America twelve years ago, of the successful ministers fre-

quently saying aloud to one another, "If he is not converted quick enough, lay your hands on him." We will suppose that there is a response to these magnetic invitations, and that a relative is brought forward to be converted, and speedily is stricken and falls. Can we say that this is the work of the Holy Spirit? Let us analyze the facts in such a case. The stricken one is revealed to himself, he has the agonies of "conviction," soon to be followed by the joys of "conversion"—he abandons a profligate life, he gives up his lusts, and can pray, and convert others, and it is his delight to convert them. In such a case who could say that his falling was not the operation of the Holy Spirit, only because the reverend gentleman had the magnetic power, by the exertion of which, in the first instance, the change was effected? The fruits themselves are the only means we have of judging whether or not it is good, and if so, how far good; and the seed may even be good, though it fall in stony ground or among the brambles.

The conclusion, therefore, is involved, or is foregone, in the question of the fruits, which, too, are capable of infinite degrees of goodness. For let us look again to the facts: The man was bad—the minister, by magnetic power, caused him to be stricken—when stricken, he was "convicted," and soon he was "converted." Is it good that he was converted? Judge this by the fruits. If they are better than his former fruits, it is good. All good is from God, and, therefore, the exercise of the magnetic power was good. That is the argument. But take the

case that the man is no better, but is worse, and that instead of praying, he blasphemes more than he did before, it might not even then follow that the original agency was not good, for it may have received its perversion in passing through the man, and the truth may have been turned by him into a lie, and the light into darkness. We are aware that to be logical according to the ordinary rules, you may complain that we do not admit the argument, *e converso*, to the full; but, notwithstanding, we are not willing to do so, for there are reasons in the soul which transcend logic according to the common.

Like all the operations and lives of men, they are a mixture of good and evil, and in no instance entirely either the one or the other, so that these phenomenal agencies must be judged in the same way, and by the same rules, as we judge the other things of this world—by their broad tendencies and results. With this exception, however, entirely in favour of the Revivals, that their science is so little known, that even if we find a preponderance of evil over good, we are bound to be careful in condemning them, for the evil may be of these latter days, and in a better state of the world, may not attend their manifestation. They might be evil to-day and good for to-morrow, and even their evil phenomena are always good to know, that we may be warned by them, how easily evil may be transmitted by agencies little known to us.

In either case, whether the result be bad or good, the effect cannot be traced only to the laying on of

the minister's hand ; but we must go further back, to some magnetic agency or influence which is so communicated. What is this influence ? What are its laws ? It is not of man. It is one of God's laws. All God's laws are good, though they may be mis-used, but then they only become bad in their application, and never in their origin. Evil is only the perversion of good. Keep your face towards the sun, and its brightness is reflected on your forehead, and your shadow falls behind. You are walking in the light. But, turn away towards the darkness, and you walk in self-imposed shadow, ever further and further from the light of heaven. You have reversed the attraction, and evil is thenceforth your good. Do not complain of the sun and of its laws, but only of yourself and your proclivities.

The magnetic forces evidently have the power of inducing a state in man favourable to the working of spiritual forces. That is clear, whether the Revivals be for good or for evil. These magnetic forces appear to be the imponderable media whereby man's inner life and springs of action may be opened to him, whereby the spirit of the soul can, for the time, work more freely, and be less influenced by the bodily sensations and attractions. For we have seen its prayings and its preachings, its joys and its woes unutterable, its deep convictions and its sudden changes. We have seen its powers displayed in known and unknown languages, not greatly differing, but in degree, from those promised gifts of Pentecost. To be plain, let us say, that it is sure that those souls were opened by

the same laws as these, and that the man to-day is the same man as John, the same as Peter, and the same as Paul. No difference in his organism—no difference in the mode of the application to him of the divine, unchanging laws—a difference only in the degrees and in the receptivity of the soul. What was bad then is bad now, and what was good then, is good now, and so it shall remain. Magnetic and psychological laws had force and being then, as they have to-day, and their modes of action and transmission were the same as now. How else were three thousand heathens added in one day to the fold? Do you know the meaning of the word translated “Consecration?” Its literal meaning is “The filling of the hands.” So the poor minister at the camp-meeting was not so far wrong after all, though he did not know how nearly he was right, when he laid on his hands, to quicken the conversion. None of our Church ministers, but profess to have received the Holy spirit, by the laying on of hands from their Diocesan, in an unbroken line from Peter.

Whatever judgment you may pass upon the results of the Revival, do not lose sight of the laws by which they work, for they are the laws of the soul, and let the Revivals themselves be fairly judged by their results. If they have brought one nearer to the Lord, they are not of evil, and we cannot have read what is written, if we do not find they have brought thousands in the way.

We do not hear so much now of their phenomenal activities, and this we take as further evidence of

their magnetic transmission, for those who were the easiest to impress in those modes, have felt the shock, and have fallen under it ; and those who remain, are not in the attractions necessary for being stricken, though they may all perhaps be subject to be acted on, in the more silent way.

Apart from the attention which they draw to the movement, and to the opportunities they afford for investigating the wondrous forces of the soul, we see nothing that should make men desire to multiply the phenomenal cases ; but we will not prejudge what time may unfold. We can well conceive that they may be good, and therefore necessary, for some. As the investigation of truth is our only object, let us avoid as much as possible coming to final conclusions, for they are often found to be very inconvenient, as our souls enlarge. It is strange, however, that these physical phenomena should be the first seen causes of such differing effects—in some ending in making them run up trees, and in others opening to them their sins—a wide range this for us to think through, in forming our judgment. It would be more wonderful than all if an hysterical disease, whether natural or imitated, could as a first cause, operate so in a man as to open his soul to God, and to penetrate it with that true religion which transcends all forms, and is in truth the universal religion of the heart—could open in him intuitive perceptions and new modes of knowledge, that enable him to see causes in effects, and the spiritual forces in the things of sense. This would be a miracle indeed, and we are not in

search of miracles, but only of order and of law, and we pray not to mistake effects and conditions, for their final or first causes.

Depend on it that God has not made the soul so small, as that miraculous or disorderly agency is required for the manifesting of whatever man should know. The soul is large enough, and has that infinite capacity, which, when it receives the baptism of fire, makes its will a motive force, and a power that knows no bounds, even in this material world. Its laws are deeper and more everlasting, and more essential, than those of the body and of sense. They are the masters amongst the forces of the world, and all is made only for their use, and to enhance their power. All the substances in creation, as they are made for man, so they are found in his organism, and all the imponderable forces or laws of the inner world, are in like manner only that man may have a God-like power, to do his Father's works. This is the Fatherhood of God, that He always gives us of His power to the full, and makes us truly His sons, which we are, when His light can shine through us. We have the power by partaking of His nature to be as Gods, shedding forth His love upon the world, as vessels through which He is poured forth. This is the capacity that man has, that earth through him may be made a heaven, when man is in a heavenly state. But truth and love cannot be given to those who seek them for their own purposes, and not even to those whose chief desire is to get to heaven, for "the way

to them is not through heaven, but contrarily the way to heaven is through the love of truth."

We can tell by a little examination of ourselves whether we stand in any need of Revival forces. Have we contributed our portion to this heavenly state, or have we stopped and appropriated to ourselves the goods which should have been held in common, loving ourselves first instead of last, and inverting the gift of God in its passage through us? This is the way of hell-dom, which stops the passages through which the Holy Spirit flows, and opens them for evil spirits. Selfhood is the Devil, and there is none beside. No need for any devils but for that Prince of Evil, the love of self, and we see what a hell it has always made.

Intellect has outrun love, and we complain of "the suspense of faith." What harm if in these Revivals love should a little outrun intellect? It is more healthy than the other, and we would rather worship with a poor mill-girl on the green-sward at Ballymena, than in many cathedral churches, though she speaks in bad grammar, and the spirit comes through her with an Irish accent.

The fault is that men will judge too soon, and in the gross. They judge each thing by itself without seeing its connection with the great frame of things. They judge effects without causes, instead of seeking to causes through effects. They are not entirely to blame for this, for they suffer themselves to be led by the so-called masters of science, instead of trusting to their own truer instincts. All our knowledge was

once unknown, and if it is to be our god, the sooner it leaves us again the better. With "our best men" God "sits outside of creation and sees it go." We should not find this devilish doctrine in Ulster, for the children there can teach us better. With all our respect for knowledge, and for the process of induction, we believe in something better, and that a soul's analysis, is better than a mental synthesis. A child may be nearer to a solution of soul-problems than a philosopher, for it may be nearer an angelic state.

But what if the Revival should come to our real "best men," to those who are little children before their Great Father and Lord, and who have humility as well as knowledge, who are meek and lowly of heart, and whose is the kingdom of Heaven? What if it come to the pure of heart, to whom it is given to see God? It is quite possible with them too, and may be near them. What will be its effects? We shall see then, what are the forces, and the sources of the soul; not because they are wise, but because Wisdom speaks through them. Not because they are good, but because Goodness is made manifest in them. Not because they are men, but because they are angels. Because the Divine can live in them, and shine through them; because the light is not refracted, and comes not forth through prisms, but through the pure crystal of their souls.

Then tell us what you think of the soul's festivals. Work for this, you best men, each for himself, to make himself such, and then all the divine gifts will be yours, and the world's through you. There is the

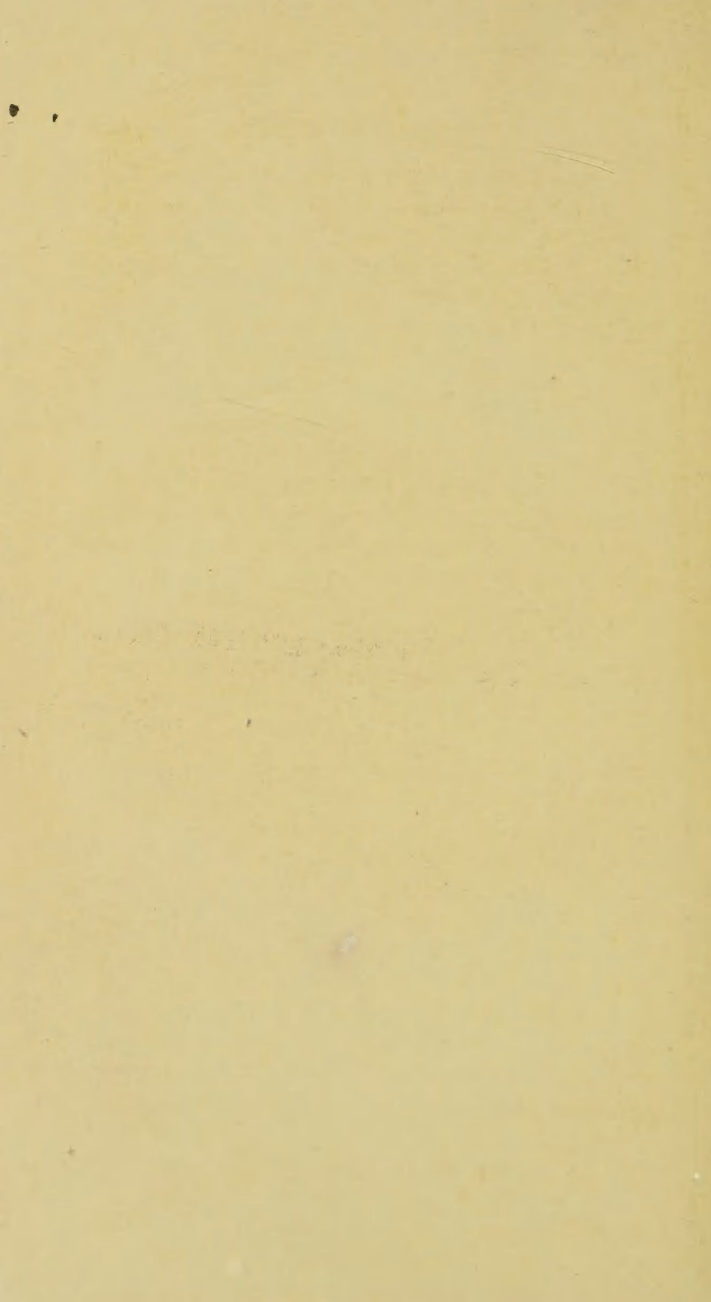
soul's philosophy as well as its religion in the Word, and it was not an idle promise that is made in it, that "all these things shall be added unto you." You will have them, because you are apostles of Him that promised them. Yours it shall be to heal the nations—their souls as well as their bodies; and if you cannot go amongst them all, send them from your bodies, your handkerchiefs and aprons, and they shall be healed, and the evil spirits shall leave them. These are your divine powers, the divine magnetic powers of your souls. Magnets of truth, magnets of love, and of attraction by a force that is not your own; and as it is not your own, thank your Father that He has made you so, that you may all be His instruments for drawing souls to Him. That you will be drawn to one another will be a consequence, for you will be brothers then, and your Father's kingdom will have come.

THE END.

BILLING, STEAM PRINTER AND STEREOTYPED, GUILDFORD, SURREY.

THEO. B. B. LIBRARY
CLAREMONT, CALIF.

A24897



BV3790 .W5 1861

Wilkinson, W. M.

The revival in its physical, psychical,

V Wilkinson, W M
790 The revival in its physical, psychical,
5 religious aspects. 2d ed. London, Ch
861 Hall, 1861.
 299p. 20cm.

1. Revivals. I. Title.

